

Congregationalism in Yorkshire.

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CONGREGATIONALISM

IN YORKSHIRE

A CHAPTER OF MODERN CHURCH HISTORY

By JAMES G. MIALL

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PREFACE.

THE late Rev. Thomas Scales, of Leeds, whose name is deservedly honoured among our Independent Churches, designed to compile a history of Yorkshire Nonconformity, and was engaged, during some years, in gathering materials for this purpose. The pressure of public engagements prevented him from building his detached fragments into a perfect whole. It is an affecting circumstance that his last entry was the record of the death of Rev. J. Paul, Wibsey (May 24, 1860). In proceeding from Gomersal to preach the funeral sermon for this lamented minister, Mr. S. was suddenly seized by a stroke, which terminated his own useful and laborious life.

After Mr. Scales' death, his papers became the property of the West Riding Congregational Union. The entire work was intended to embrace the history of the three Yorkshire Nonconformist denominations—the Presbyterian, Baptist, and Independent. The West Riding Congregational Union, being desirous that the project should be executed so far as it regarded their own body, placed the papers in the hands of the present compiler.

A few sentences only of the intended work were composed by the originator: these will be found under the head of "York." The mass of papers exhibits a miscellaneous combination of facts and dates, strongly illustrating the industry of the collector, but very incomplete and imperfectly arranged. Many considerable periods of time are passed over, informa-

tion regarding which needed to be sought out from independent sources; the records of other periods demanded re-examination and verification, and the notices of the churches given in the Appendix could only be furnished by a new and elaborate process of mosaic work. The volume may be therefore regarded as, in the main, a new compilation.

The Author has not aspired to be a laborious collector of trivial antiquarian details. This would have demanded more time than is compatible with his public and pastoral life. But much pains and labour have been bestowed on giving shape to the scattered materials, and the following up of the design by minuter touches must be left to other hands, though with the conviction that there is much which might prove worth the investigation. Nor has he studiously encumbered his pages with references which could be productive of no adequate advantage.

Among those to whose aid he acknowledges himself much indebted are G. Hadfield, Esq., M.P., Joshua Wilson, Esq., Rev. T. Hunter, Dr. Williams' library, Rev. J. H. Morgan, and Rev. D. Jones, secretary to the movement.

He dedicates this volume to the honoured memory of the late Rev. T. Scales and to the Congregational Churches of Yorkshire, especially those of the West Riding, and he commends them and it to the blessing of Almighty God.

Bradford, July 13th, 1868.

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ADDENDA ET CORRIGENDA.

Page 224. Advertisement, *for* "would," *read* "must."

Page 251, eighth line from bottom, *for* "1846." *read* "1848."

Page 264, fourth line, *for* "Bush," *read* "Busk."

Page 288. *Instead of* "his native town," *read* "Hull." Ninth line from bottom; the quotation is an extract from Scales' copy of the Dagger Lane Record. I am informed, however, by Rev. A. Dodgson, that there is no such passage in the original.

Page 300, note, *for* "Rusted," *read* "Rustedt."

Page 334, first column, *for* "Sales," *read* "Sale."

Page 346. Selby; Insert in the blank the following:—

1812. Rev. J. PINCHBACK. In 1815 he removed to Woodbridge.

1816. Rev. J. MAYHEW. He remained till 1821.

1821. Rev. J. WATKINSON. He left in 1829.

Page 334. Note, *for* "Rogers," *read* "Rayner."

Page 359. The note in the second column ought to be placed in the first, and to be attached to the name of Rowterby.

Congregationalism in Yorkshire.



CHAPTER THE FIRST.

DEVELOPMENT.

FROM THE ACCESSION OF ELIZABETH TO THE EJECTION OF THE NONCONFORMISTS.

A.D. 1558—1662.

THE History of Evangelical Religion in Yorkshire, immediately after the Reformation, is clouded by much obscurity. Less is known respecting it than concerning that more remote time when early Christianity first made its appearance in this part of England. Antiquarian researches have been lavishly expended upon the former period; little attention has been bestowed upon the latter. It may be feared, however, that, at this crisis, Yorkshire as a whole was not conspicuous among the counties of England for its attachment to the principles of the Protestant faith. Archbishop Grindal describes the inhabitants of this region as being, in 1550, "not well affected to godly religion;" and complains that "among the people there are many remanents of the old" (faith). "They keep holidays and fasts abrogated; they offer money, eggs, etc., at the burial of their dead; they pray beads,"

etc., "so as this seems, as it were, another church rather than a member of the rest." In the same letter, he speaks of the natives of the county as characterized by "great ignorance, much dulness to receive better instruction, and great stiffness to retain their wonted errors." Even so late as 1569, Sadler wrote to Elizabeth "that there were not ten Gentlemen in Yorkshire that did allow her proceedings in the cause of religion."¹

Yet two names of distinguished eminence in the history of spiritual liberty had been furnished by this large and remote district. A turn of the river Tees in the neighbourhood of Richmond (Wycliffe) supplies the name of England's Proto-Reformer, and indicates the place of his birth (circ. 1324.) But we have no proof that Yorkshiremen had been eager to follow that spiritual hero in his denunciation of error and in his intrepid promulgation of truth, though his energies were warmly seconded at Oxford and in the midland counties. Miles Coverdale, also (for some time Bishop of Exeter), was a Yorkshireman by birth, though he does not seem to have maintained, in his subsequent career, much connection with his native region.

The rise and development of that singular and fanatical movement, "The Pilgrimage of Grace," is the strongest possible illustration of the hold which Romanism possessed over these northern regions. Indeed, when we remember how some greater or smaller religious establishment had crept into almost every "coigne of vantage" throughout the greater part of this wide county, we naturally infer how many would be the interests ready, at all perils, to sustain the system which gave them birth. There were also stronger things than even interests; there were blind

¹ Froude's *History of England*, ix. p. 529. This statement must be taken with considerable exceptions.

and superstitious attachments. At the divorce of Catharine of Arragon, the loud threat had been uttered that "the king would not reign long; for York will be in London hastily." We look in vain for any very strong demonstration on the part of Yorkshire Protestants to countervail such contumacy. Yet it is probable that the inhabitants of the ancient "*regiuncula*" or little kingdom of Elmete, (which included Leeds, Halifax, Bradford, Wakefield, Cleckheaton, Heckmondwike, &c.,) were inclined to the old Christianity which their forefathers had received before Roman Missionaries visited these shores, rather than to any form of Romish corruption; it is certain that many inhabitants of these districts were afterwards most conspicuous for their Protestant and Evangelical opinions. And as in the course of this insurrection "the burning of heretics" was a privilege much insisted on by the rebels, it may be naturally supposed that they knew of heretics who in their estimation were fit fuel for such a fire. The religious thoughtfulness awakened in other districts must have been contagious even in stolid and self-willed Yorkshire. Still, during the reign of Elizabeth, mass was openly celebrated; and the number of the adherents of the old faith is said to have been "overawing." It is, indeed, recorded by Mather that, during the reign of Mary, Yorkshire furnished only a single Protestant Martyr. This was an apprentice named John Leaf, who heroically suffered with John Bradford in the flames of Smithfield. Thus arose the saying that "for all the fires in the days of Mary, Yorkshire, though the largest county in England, only furnished a single *leaf*."¹ But this epigram must be received with some modification; for Robert Farrer, Bishop of St. David's (who was martyred in the

¹ Mather's "Magnalia," B. II.

town of Caermarthen, 1555), was born in the parish of Halifax, in the church of which a monument is erected to his memory. And Foxe mentions two inhabitants of Bedale, named John and Richard Snell, who, towards the close of Mary's reign, were summoned before Dr. Dakins, of Richmond, on the charge of heresy. They were inquisitorially examined; were threatened with "fire and faggot;" were imprisoned till their toes rotted off, and one of them could only walk by the aid of crutches; were compelled to hear mass, &c. At length one of them, tempted by the offer of a sum of money, recanted and was set free, only to drown himself, as he did immediately afterwards, in the river Swale. The other brother was consigned to be burned. When the flames arose around him, he cried out three times "Christ help me!" One of the spectators, Robert Atkinson, called to him—"Hold fast there, and we will all pray for thee!" "And so," says Foxe, "this blessed Martyr ended his life."

Thoresby, in his "*Vicaria Leodiensis*," says (p. 47): "This West Riding of York had a double share in the nativities of the celebrated Bishops of that age (the Reformation), witness Farrer, a pious martyr; Coverdale, a religious confessor and learned exile; Baines, Hebrew Professor in France; Oglethorpe, who crowned Queen Elizabeth; Hopton, a benefactor; Tonstall, a learned and moderate divine; Bentham, Best, and Guest, three eminent confessors of the first famous set of Queen Elizabeth's bishops in England; and Loftus, the first Protestant Archbishop of Armagh, in Ireland."¹

In the course of Elizabeth's reign, the principles of

¹ Thomas Bentham, D.D., minister of a Protestant congregation in London in the days of Mary, was born at Sherburn. He became, on the accession of Elizabeth, Bishop of Lichfield and Coventry, and died Feb. 21, 1578-9. (Wilson's "*Dissenting Churches*," Vol. i.)

Protestantism advanced in Yorkshire with great rapidity. The accession of that Queen proved a fearful disappointment to those who, returning joyfully home from exile, had anticipated the end of their religious difficulties. They were now on the threshold of a new era; having suffered greatly for their adherence to the reformed religion, they justly expected that the restored Protestantism would regard them for their past sacrifices, would respect their religious scruples, and would institute a system in which their conscientious piety might have large room. And it would have been well for the Church of England and the interests of truth had these expectations been realized. But, as in other similar instances, the cause of religion suffered from the too generous confidence of its leaders. The tendencies already shown by the new Sovereign, who had a monarch's love for an imposing ritual, might have well suggested caution, and prompted demands on the Puritan side for a satisfactory settlement. It is probable that, had this been strongly insisted on at the beginning, it would not have been withheld. But the enthusiasm of hope drowned the whispers of prudence; the opportunity was lost, and it only returned after long years of oppression and disaster. In truth, men's minds were as yet in their nonage, and liberty, then little understood, was only to be acquired by very gradual advances. In the meantime, the Queen's popularity with the people encouraged her in every strong assertion of Tudor will, and prompted her to the maintenance and enlargement of her Royal prerogative.

It is impossible to review the history of the early Puritan conflicts without remarking how many of the principles of modern Congregationalism were embarked in the issue. It has often, indeed, been the mission of Independency to give life to systems which never acknow-

ledge the parentage. Cranmer himself was strongly of opinion that Bishops and Presbyters were but differing names for the same office, and that their appointment ought to be ratified by the voluntary choice of the people. The religious societies which had been formed abroad by the emigrants varied in no important respect from those afterwards called Congregational, and the idea which floated before the minds of the returned exiles was distinctly un-prelatical. A preference for extemporary prayer; a recognition of the self-government of the church; an acknowledgment of the right of Christian people to elect their ministers; freedom in religious worship and the utmost simplicity of ecclesiastical attire, were points strongly and repeatedly insisted on in all the manifestos of the early Puritans. But added to these was one claim—the fly in this pot of precious ointment—which marred and corrupted the whole. That demand was for the coercion of the Royal power in affairs of religion.¹ As a matter of theory, the early Puritans believed this interposition to be a necessity (under certain restrictions not very clear to us or even to themselves); the notion of a modified Theocracy filled their minds, and led their imaginations astray; and, practically, they desired to overcome force by force, and the only means they saw of destroying a Papal religion was by substituting the legal penalties of a Protestant establishment. Unwittingly they were sowing the wind. They little thought what a whirlwind the harvest would prove.

The earliest steps taken by Elizabeth were ominous; although some time elapsed before the consequences were

¹ Sandys, when Bishop of London, states the following as one of the requisitions of the extreme Puritans: That “the judicial laws of Moses are binding upon Christian princes, and they ought not in the slightest degree to depart from them,”

fully developed.¹ By virtue of the ecclesiastical powers assumed by the Sovereign, the Queen issued a set of edicts for the regulation of the Reformed Church. This might well appear an outrage in the eyes of the Romanists. It called forth the protest of Heath, Archbishop of York, who led the way in opposing such an ecclesiastical assumption. He contended that the Queen, not being a spiritual person, was utterly incompetent to exercise spiritual powers. Scot, Bishop of Chester, joined in the protest. From whatever quarter it came, there was reason in the objection; the subsequent history of the church demonstrated its force. But the earlier Puritans did not as yet perceive how untenable was the principle of Royal religious patronage; and, when they did, they found themselves weaklings in the hands of a power resolute to crush all opposing pretensions.

It is the misfortune—to use no stronger word—of the English Reformation that, originating in the will of an imperious sovereign, it set up a religion, not that which seemed most nearly to resemble the pattern of the New Testament, but that which was the most convenient to the

¹ Camden says (life of Queen Elizabeth) : “ The change of religion was not in her time suddenly made, but by little and little, by degrees ; for the Roman religion continued in the same state it was at first for a full month and more after the death of Queen Mary. The 27th December it was tolerated to have the Epistles and Gospels, the Ten Commandments, the Symbols, the Litany, and the Lord’s Prayer, in the vulgar tongue. The 22nd March, the Parliament being assembled, the order of Edward VI. was re-established, and by Act of the same the whole use of the Lord’s Supper granted under both kinds. The 24th June, by the authority of that which concerned the uniformity of public prayer’s and administration of the sacrament, the sacrifice of the mass was abolished, and the liturgy in the English tongue more and more established. In the month of July the oath of allegiance was proposed to the bishops and other persons ; and in August images were thrown out of the temples and churches, and broken or burnt.”

royal hands which moulded it. We do not, therefore, wonder that one of the first measures of a Tudor princess should have been the imposition of a strong Act of Uniformity. Such a proceeding was new to the Church. Romanism, though subject to a single head, had always admitted a large variety of religious administration; but such liberty was not congenial with the wishes of Elizabeth's despotic mind. Accordingly, the Act of Uniformity, which was passed in the early days of her reign, after revising the Prayer Book (in a manner by no means ultra-Protestant), enjoined an absolute sameness in the mode of worship, and authorized the Queen, "with the advice of her commissioners and metropolitan, to ordain and publish such public ceremonies and rites as may be for the advancement of God's glory and edifying His Church, and the reverence of God's holy mysteries and ceremonies." All this, too, under heavy penalties. An accompanying Act—the Act of Supremacy—declared the Queen to be supreme governor, not only in matters temporal, but things spiritual, and conferred on her Majesty power to commission any of her born subjects "to visit, reform, redress, order, correct, and amend all heresies, schisms, abuses, contempts, offences, and enormities whatever," whether defined already, or to be defined hereafter. There was, it is true, an apparent limitation to this power in the proviso that nothing should be pronounced heresy unless so declared by Scripture or by some acknowledged council; but the exception was so vague as to be of no practical value; and the Act, as Blackstone remarks, rendered a man "liable to be burnt for what he did not understand to be heresy till the ecclesiastical judge should so interpret the words of the Canonical Scripture." Such was the origin of the "Court of High Commission," a court

which, when constituted, claimed powers not foreseen by the Act under which it was appointed; and which proceeded to institute *ex officio* and inquisitorial oaths; and to fine, imprison, and maltreat the subjects of the realm by such wanton acts of ecclesiastical tyranny as afterwards rendered its very name a terror and execration through successive generations. Thus, whilst the cry of the Church was for greater liberty, retrocession was the policy of the Court. It is not wonderful if such opposing currents soon wrought the sea into the fury of a tempest.

As only one Bishop (Llandaff) consented to take the oath of supremacy, the other sees were declared, after an interval, to be vacant. To fill them was not, however, easy; for many of the returned exiles, among whom were Knox, Bernard Gilpin, and Miles Coverdale (heretofore Bishop of Exeter) declined the offered appointments. It was not without much hesitation that Grindal (who had been chaplain to Ridley, and had given much aid to Foxe in the compilation of the Book of Martyrs) accepted the Archbishopric of York.¹ Though many Popish priests were removed from their livings, it was not easy to overcome the scruples of the Protestants, and to induce them to accept the vacant benefices.

At the beginning of Elizabeth's reign the aversion of the foremost Puritans was extremely strong against the imposition of ecclesiastical vestments, the gown, square cap, tippet, and surplice, especially the last.² During the life of Edward VI. they had been, by the advice

¹ His chaplain was Rev. Edmund Bunney, D.D., born near Wakefield. When he was at Oxford, there was not a single preacher in his College, and very few in the University. He was a thorough Calvinist, and a most laborious preacher from place to place. Grindal gave him a prebend in York cathedral, and the rectory of Bolton Percy. He afterwards became sub-dean. His death took place in 1617.

² See Strype's "Reformation," vol. i. pt. ii., p. 125. &c.

of Bucer, mainly set aside, and bishops and clergy alike despised and detested them. Those prelates who, like Archbishop Parker, used the provisions of the new Act of Uniformity to enforce the attire, did so, not so much from preference for the apparel, as from a desire to maintain the authority of the Sovereign. Some of the objections urged against the use of these vestments may appear to us to be pertinacious and unreasonable. Let it, however, be remembered that the nation was just emerging from an era of Popish domination in which ecclesiastical laws had been written in blood, and that the majority of those who now held livings were suspected to be but Romanists in disguise. Froude tells us:—"The vast majority of the clergy, unambitious of self-sacrifice, or, it may be, acting under secret instructions and with a dispensation for perjury when hard pressed, abjured the Pope, retained their benefices, and laboured in secret for the cause which they seemed to desert. Out of 9,400 persons holding cures of souls in various forms, less than 200 refused to the last to comply with the statute, and resigned their livings. But several years passed before they could all be sworn. They evaded the visitation, or protected themselves in the house or behind the authority of some Catholic neighbour, too powerful for the commissioners to meddle with. They absented themselves altogether from their parishes; they closed their churches, rather than consent to read there what they considered heretical; and Elizabeth, except in the towns where the Protestants were strong, was compelled to bear with them till she sat more firmly on the throne."¹ It was natural, therefore, that decided Protestants should regard with extreme disfavour all that tended to restore the old and hated ritual. But the matter went farther.

¹ Froude's "History of England," vol. vii., p. 89.

In the eye of the Puritans, religion was too subtle and sacred a matter to be confounded with mere ceremony. It was the assent of the understanding, the adoration of the soul, the obedience of the life. They could not consent to receive the husk in the place of the kernel. Many of them would have refused the vestments had their adoption been a matter of indifference; but when their use became a necessity, the absolute law of a carnal commandment; and when men who, however high in office, had no true conception of a heaven-born religion were endeavouring to enforce their inadequate impressions on those whose minds were expanding with all the grandeur of a Divine life, the whole religious nature rebelled. In the early days of Christianity the martyrs had refused to offer the single grain of incense, not because it was incense, but because it was an offering to a false God. In like manner these habits were now rejected, not merely because of the uselessness of the garments themselves, but from the resolution to keep the commandments of God inviolate from human admixture. Was it right to constitute such a trifle as a cap or a hood a test of fitness for the ministry? Was the observance or non-observance of so paltry a ceremony to be the measure of the reality of a man's religion, and the condition which authorized or disqualified him as a true servant of Jesus Christ?

The vestments were not, however, the only point on which objection was taken to the proposed uniformity. No small dislike was felt to a liturgy as tending to cramp the utterances of God's Spirit from within. And not even the grand diction of the Book of Common Prayer could reconcile Christian freed-men to a state which they regarded as one of spiritual vassalage. Not to speak of the cross in baptism, the marriage-ring, kneeling at the sacrament, the

veil used in the churching of women, and the use of musical instruments in public worship,—still graver objections were taken to the prelatical titles; to the reading of the Apocrypha; to sponsors in baptism, the disfavour shown to married clergy, the assertion of the real presence in the Sacrament, the want of due discipline, and the denial of a large liberty in matters not essential to salvation.

The state of religion throughout the kingdom was at this time deplorable. Many churches were closed; the inhabitants of not a few large districts never heard a sermon; carelessness and neglect prevailed on every hand. Yorkshire, as might be imagined, furnished no exception. Many parishes were utterly uncared for. Sermons were extremely rare. Many parish clerks were unable to read. Pedlars sold their wares in the church-porches during Divine service. It frequently happened that morrice-dancers, &c., in anticipation of the amusements which were to follow the prayers, came into the churches in their motley garb, thus withdrawing the attention of the worshippers from their devotions, or dealing out scoffs, jests, and wanton gestures among the audience. “Many there are,” said Sandys, when a little later he preached before the Queen, “that hear not a sermon in seven years, I might say in seventeen; their blood will be required at somebody’s hand.”

This state of things roused the zeal of all the pious clergy. They formed themselves into societies for voluntary religious services, in which preaching occupied a conspicuous place, and the meetings were hence designated “prophesyings.” (1 Cor. xiv. 31.) The practice began at Northampton, and soon reached the northern counties. Grindal, A.D. 1574, threw himself warmly into the movement, and these preachings, in some districts, were termed, after him, “Grindalizings.”

Lectures of this kind were set up at Manchester and in Halifax, a town early distinguished for its adherence to Puritanism. When objections arose to the practice, and Elizabeth herself expressed her dislike, Grindal thus vindicated it in a sermon before the court :—

“What bred the rebellion in the north? Was it not Papistry and the ignorance of God’s Holy Word, and through want of preaching? And in the times of that rebellion were not men of all estates that made profession of the Gospel most ready to offer themselves for your defence? Insomuch that one poor parish in Yorkshire, which, by continual preaching, had been better instructed than the rest—Halifax I mean—was ready to bring three or four thousand men into the field to serve against the said rebels. How can your Majesty have a more lively trial and experience of the contrary effects of much preaching and little or no preaching, the one working most unnatural disobedience and rebellion, the other a most faithful obedience!”

Notwithstanding this argument, however, Elizabeth was still unconvinced, and continued intent upon suppressing these prophesyings. The Puritans began to be regarded as enemies, not of the Church only, but also of the State. Preaching was, in fact, in those days what the press is in these, an object of terror to those who desired to rule by prerogative and with a strong hand; and she, who held that one or two preachers were enough for a county, exerted her utmost authority to stop such dangerous influences. But her prohibitions roused the conscience of Grindal who, in 1575, had been raised to the See of Canterbury, and he ventured to address to the Queen an

¹ Norton’s Rebellion, A.D. 1569. Defoe, “Tour through Great Britain,” tells us that no less than 12,000 men went in arms from this single parish.

honest and earnest remonstrance; declining, moreover, to enforce the royal prohibition. The daughter of Henry VIII. fired up at such resistance. The archbishop was at once sequestered during six months from the exercise of his functions, and confined to his own house. Though he afterwards besought the Royal clemency, his submission was deemed so unsatisfactory that he remained in disgrace, and was not restored to his office till within a year of his death. The prophesyings were arbitrarily terminated. The prelate never recovered the Queen's favour.

Grindal was succeeded at York by Edwin Sandys, D.D., A.D. 1576. This clergyman, who had been successively Bishop of Worcester and London, a favourer of Lady Jane Grey, and one of the translators of the Bishops' Bible, had taken part in the earlier Puritan movements, and had been an exile for his religion. But he had become gradually estranged from his party as their demands for reformation became more distinct and definite, and his character was unconciliatory in a high degree. Yet he does not appear to have approved of all the proceedings against the Puritans, since he declared in his will that he believed the processes tended rather to destruction than to reformation. His treatment of his former friends was, however, so sharp and severe as to dishonour his religious memory.

Sandys' first proceedings were taken against the Dean of Durham, whom he attempted to displace because he had not been episcopally ordained; though, by the statute of 13 Eliz., the ordination of foreign Reformed churches was at this period acknowledged.

If, however, Elizabeth needed an instrument qualified by earnestness and ardour to become a Protestant inquisitor, and one to whom scruples of tenderness were little known, she found such an one in John Whitgift, a Yorkshireman by descent, who, after having been Bishop of Worcester,

was, on the death of Grindal, elevated to the see of Canterbury. Whitgift had, indeed, shown some sympathy with the earlier Puritan movements, but had latterly become estranged from that body; and, disgusted by some of their more unscrupulous attacks, had passed on to unrelenting opposition.¹

At the instigation of this "active" prelate (as Strype calls him), the whole apparatus of the Court of High Commission was put into motion to crush the dangerous religionists. Some doctrines recently put forth by the younger members of that body had, indeed, greatly alarmed the court, and furnished a plausible argument for their suppression. They began now to argue that the whole system of Prelacy was at variance with the Word of God; that the minister ought to be only the choice of the people; that cathedral property should be employed for secular purposes; and, direr doctrine than all, that the civil magistrate ought not to be obeyed in spiritual matters. Presbyterian churches had begun to be formed in private. Cartwright had openly proclaimed at Oxford the unscripturalness of the Anglican hierarchy; and, when driven abroad, had endeavoured by his writings to give additional effect to his former sentiments. In consequence, the thunder-cloud of persecution again rolled over the land, and the faces of those who had been heretofore friends grew strange to each other in the blackness of the storm. Under pretence of restoring the discipline of the church, Whitgift and his associates endeavoured to annihilate all spiritual religion. Their success, however, was by no means equal to their zeal. The flame of true piety increased by means of the torrent of persecution

¹ He was descended from the family of the Whitgifts, of Whitgift, in the East Riding. He himself was born at Grimsby. Middleton's "Biogr. Evang." vol. ii., p. 325.

which was employed to quench it. The Queen's personal tastes would have drawn her and her subjects nearer to the old religion. She had replaced the crucifix in her chapel; she was inclined to the use of images; she favoured the doctrine of the real presence; she loved an imposing solemnity in the celebration of worship; she, with her own reluctance to married life, frowned down every clergyman who departed from celibacy, as many then did. But she was continually thwarted and frustrated. "The Church of England, as by law constituted, gave no pleasure to the earnest of any way of thinking. To the ultra-Protestants it was no better than Romanism; to the Catholics or partial Catholics it was in schism from the communion of Christendom; while the great middle party, the common-sense of the country, of whom Elizabeth was the representative, were uneasy and dissatisfied. They could see no defined principle in the new institution which had borne the test of time, and they were watching, with an anxiety which they did not care to conceal, both the extravagancies of the Protestant refugees from the Continent and the recovering energy of the Catholic powers abroad."

Nothing, however is more delusive to its originators than an era of persecution once begun. As he who ascends a mountain thinks often that he sees before him the last pinnacle, though when he has gained it, it is but to behold another stretching up beyond; so, while it is the constant feeling of the persecutor that his object is almost gained—that to relax his firmness would now be ruin, and that a brief persistence will be the road to victory, he is pursuing all the time the course of an almost certain self-destruction.

¹ Froude, vol. ix, p. 172.

Soon after Whitgift's appointment to the Archbishopric, he issued a series of articles for the regulation of the church. 1. For the more stringent execution of existing laws against recusants. 2. For the putting down of preaching and reading, &c., in any family "whereunto others do resort." 3. For the prohibition of any teaching by one who did not, four times a year, "say service and minister sacraments according to the Book of Common Prayer." 4. For the wearing of vestments. 5. For the prevention of all preaching, except by a priest or deacon. 6. For the requisition from all ministers of a subscription declaring the Queen "to have the sovereignty and rule over all manner of persons born within her realms, and of what estate, ecclesiastical and temporal, soever they be," &c. Also, that "the Book of Common Prayer containeth nothing contrary to the Word of God;" and that the Articles are "agreeable to the Word of God." These points are a sufficient specimen of the whole.¹

In the year 1586 this zealous Archbishop proposed to his clergy in Convocation a benevolence to the Queen, in addition to a subsidy already granted. This act was initiated by the Convocation of York, who gave 6s. in the pound out of ecclesiastical livings as a subsidy, and 3s. in the pound as a benevolence, payable in three years. In acknowledging this contribution on the Queen's part, Archbishop Whitgift took occasion to warn the archdeacons against "disorderly clerks," and exhorted them to take care "that preachers preach to edifying, not matters of state."

As the powers conferred on Whitgift and the Bishops extended over the whole kingdom, Yorkshire of course suffered its share of their severity.

¹ Strype's "Life of Whitgift," vol. i. pp. 229, 230.

In the year 1586, Robert Moore, Rector of Guiseley, was cited before Sandys and the High Commissioners. On his first appearance the prosecution failed. In the next instance twenty charges were brought against him, none of which were substantiated except his unwillingness to use the Book of Common Prayer. For this offence he was threatened with imprisonment and ruin, but escaped by promising to conform to the ritual. On a third citation, an attempt was made to force him to recant his Protestant opinions. Though he refused to do this, he escaped by some means the severities of the tribunal, and lived to an advanced age. He is represented as a man of singular uprightness and purity, though described by Strype as "very wilful and stubborn."

In the next year (1587), John Wilson,¹ a licensed preacher and faithful minister at Skipton, was summoned before the court charged with "disorders, contempt, and disobedience." After a vexatious delay, during which he was bound in heavy recognizances, he came before Sandys, at Bishopsthorpe, for trial. He was accused of having exercised the office of the ministry without warrant. He replied that he had been ordained deacon, and had preached by the Bishop's own authority. He was further charged with having refused the surplice, with omitting some of the prayers, especially at the burial of the dead, and with neglecting the cross in baptism. He was then imprisoned till he could be brought up for another hearing. On this occasion Sandys was violent and brow-beating, calling him "stubborn," "an arrogant fool," "an arrogant Puritan," and he declared that Wilson should not be liberated till he had publicly acknowledged his offences. Wilson was firm and brave, and resolutely refused any apology; he

¹ Brook's "Puritans," vol. i. p. 351; from original MSS.

only undertook to preach no more within the Archbishop's province. He therefore retired to London, where, instead of being more secure, he at once fell under the persecution of Whitgift and Aylmer (Bishop of London), and was finally suspended from the exercise of his ministry.

It appears that another person was incarcerated at the same time, charged with holding "night-assemblies," *i. e.* private meetings for singing, prayer, and hearing God's Word. Simultaneously Horrocks, Vicar of Kildwick, was cited for having allowed Wilson to preach in his church, and was imprisoned in York Castle till he should make a public recantation of his errors.

In the same year, 1587, Giles Wigginton,¹ Vicar of Sedberg, fell under the lash of the ecclesiastical law. This clergyman had been educated at Trinity College, Cambridge, at a time when Whitgift was its master, and several passages had occurred which proved the dislike of the future prelate to Wigginton and his creed. Whitgift subsequently pursued Wigginton into Yorkshire and instigated the Archbishop of York to promote measures against him. Sandys accordingly reported Wigginton to the Bishop of Chester (in whose diocese Sedberg was) as one who laboured "not to build but to pull down, and, by what means he can, to overthrow the state ecclesiastical." Wigginton was deprived of his ministry, Colecloth, an immoral man, being substituted. But through the influence of Sir Walter Mildmay and others, Wigginton was reinstated. He continued subject, however, to the persecutions of Whitgift, who caused him to be imprisoned, and treated him, as the victim complained, more like a Turk, or a dog, than like a man and a minister of Jesus Christ. By such hardships he was brought to death's

¹ Brook, vol. i. p. 418; from original MSS.

door, and being unable, from illness, to answer to a citation from Lambeth, was again deprived and degraded, though powerful intercession was made in his favour. When, on his return to Sedberg, he was denied the pulpit, he preached in private to many followers. His popularity roused once more the opposition of Whitgift. Wigginton was apprehended at Boroughbridge, whence he was carried fifty miles, in the midst of a severe winter, to Lancaster Castle, to be imprisoned with condemned felons. He appealed to Sir Walter Mildmay; but as he was at that time suspected of being one of the Authors of the "Martin Mar-Prelate" tracts (though he denied it), the intercession of that nobleman proved in vain. Wigginton (who was in correspondence with some of the most violent of the younger Puritans, though probably not engaged in any conspiracy, as was alleged,) was compelled to linger out long years in prison, and was at last, after severe suffering, banished from his native land. A hundred and forty of his people were excommunicated for being his hearers.

Such was the effect of Royal law intruding into the domains of the Lord Jesus Christ, and driving from His altars the ministers who were most zealous in His service.

Some doggrel lines, which have survived from these times of persecution, appear to express what was then a popular sentiment on the subject of such outrages. They are addressed to those noblemen and prelates who were their instigators :

"What is the cause why you suspend your painful brethren through the land ?

Yea, some of them disgrace, displace, and leave their flocks to spoiling hand !

Is it because they will not preach, or would not labour as they ought ?

Is it because their lives were bad, or their own gain and pleasure sought ?

May God forbid that any such should, if detected of such sin !

What then's some cause you will pretend why you so rigorous have been ?

Forsooth they have not duly kept the orders in your prayer book,
 But left out crossing, or perhaps the ring in marriage, if you look ;
 Or else it may be some refuse to call you gracious lords, indeed ;
 O these be monstrous sins,—sins that must be rooted out with speed !
 But if a man might be so bold to ask your lordships in your ear,
 Why do you suffer swarms of such the names of ministers to bear,
 Who have no gifts to edify,—yea, men detect of wicked life—
 Drunkenness, whoremongers, usurers, whereof the county is full rife ?
 Yea, worse than these,—idolators, and some known conjurors by name,
 What answer could you make thereto, but blush for very shame !”¹

It is the misfortune of times of high excitement, that they urge susceptible minds beyond their wont, and that the charities of life are thus often grossly violated. It were well if an act of oblivion could be applied to many passages, even in the lives of good men, which have exposed their authors to the misconstruction of their enemies, and hindered the righteous cause they were designed to aid. The times of the Reformation furnished not a few such instances ; so also did the period which immediately succeeded. We have spoken of the tracts which bore the *nom-de-guerre* of “Martin Mar-prelate.” They were of the most exceptionable order of ecclesiastical controversy. They contained much truth, but they distilled much venom. Some of their titles may be given. “Diotrephes”—“The lives and doings of English Popes.” “Lambethisms”—“Have yee any work for a Cooper ?” “More Work for a Cooper ;” in allusion to the Bishop of Winchester, whose name was Cooper ; “The Counterpoison,” &c. Coarse, virulent, revengeful, these publications did little to advance religion, but much to hinder it. Their appearance furnished to the ruling powers great matter of accusation against the religious party. But the real authors were never discovered.

¹ MSS. in Dr. Williams’s Library.

Matthew Hutton, who in 1595 became Archbishop of York, was no violent enemy of the Puritans. For though he disclaimed being of that number, and spoke of himself as "misliking their phantastical zeal;" yet, in a letter to Viscount Cranbourne, he made a wide distinction between them and the Romanists, and wished that the measures of repression adopted towards Protestants had been reserved for the Papists.¹

We have mentioned the Religious Exercises which, at an early period, had been instituted at Halifax. In 1593, John Favour, D.C.L., was installed Vicar of that parish. Being himself a man of eminent piety, evangelical sentiments and great energy, he devoted himself with zeal to advance the best interests of his extensive parish, and in order to this, promoted these prophesyings by all the means in his power. He is traditionally reported to have been "a good Divine, a good Lawyer, and a good Physician,"—a sentiment derived from his monumental inscription, yet extant:—"En Pastor, medicusque obiit; jurisque peritus." He died March 10, 1623.

The accession of James I., 1603, to the throne of England, seems to have revived these prophesyings, or, as they were now called, "Exercises." The death of Whitgift, in the same year, removed one of the great oppressors of the Puritans; and though the Hampton Court Conference had been a very sinister omen, the Puritans of the North seem to have expected concessions from the Crown, and to have taken heart again. They derived, probably, not a little hope from the appointment

¹ Elizabeth commanded the Roman Catholics of York to be present at three sermons preached by this prelate. At the first, they behaved so obstreperously as to require to be forcibly silenced. At the third they stopped their ears. So much for authority in producing conviction. See Strype's "Whitgift," vol. i. p. 550.

of Tobias, or, as he was usually called, Toby, Matthews to the Archbishopric of York. He promoted the lectures which Grindal had begun. He was himself a most constant and laborious preacher, at a time when the preaching of prelates was extremely rare. It was he who, when Dean of Christ Church, had drawn up a petition to Elizabeth for the restoration of Grindal. Before his elevation to York, and whilst Bishop of Durham, he had usually preached from 60 to 80 sermons in the course of each year. When he became Archbishop he did likewise. Alexander Cooke, then Vicar of Leeds, said, addressing the Romanists, "Tobie Matthews, the Archbishop of York, preacheth more sermons in a year than you can prove hath been preached by all your Popes, from Pope Gregory the Great's days."¹ Between him and the Vicar of Halifax, Dr. Favour, there was a very intimate connection. Besides other appointments, Favour was his Chaplain; and he dedicated to Matthews a work on Romanism, written, he tells us, under many difficulties, seeing he was engaged in preaching every Sunday, lecturing every day of the week, sitting on the bench as magistrate, and practising medicine.² Matthews was

¹ Middleton, "*Biogr. Evang.*," ii. 483. It may be worth while, however, to compare the number given of Matthews' annual sermons with those of Oliver Heywood, taken from statistics furnished by himself. It appears that in one year (1686) he preached 184 times. Nor did this year greatly out-distance other years of his valuable life. In the course of thirty-five years he preached 4,208 sermons, being on an average 120 per year. The average would be higher, but that the estimate includes the last years of his life, when he could no longer preach so much as formerly.

² Watson's history relates the following:—"The Doctor, as an instance of the ignorance of the common people when the Bible was kept from them, tells us, at page 334, a story of a woman who, when she heard the Passion of Christ read in her own tongue, wept bitterly, and tenderly compassionated so great an outrage done to the Son of God; but, after

much beloved by the Puritans of the North. When it was told him that one of them had prayed that the door of heaven might be shut against him, he laughed and said, "No; for those good men knew that if he were gone, the prophesyings would soon be put down."¹

The Exercises in Halifax obtained great reputation. They were held on the last Wednesday in each month. Two sermons were preached on the same day. Preachers were often engaged from distant parts, and the congregations were very large. Favour supported two lecturers at his own expense, Mr. Boys and Mr. Barlow, both of whom Heywood commends very highly. A little later, Henry Ramsden, then Vicar (1629), is spoken of by Wood as "much resorted to for his edifying and puritanical sermons." Mr. Ault was afterwards lecturer. He removed to Bury, Lancashire. Joseph Lister mentions being present at an Exercise day, in Halifax, when a sermon was preached by Mr. Briscoe (probably a Congregationalist, afterwards ejected from Walmsley, Lancashire), when he says, "his words fell on me like a thunderbolt."

These Exercises became popular in other towns than Halifax. Thoresby, the Leeds antiquarian, at a later period writes respecting them :—

Sep. 4, 1703. "Perused a MS. relating to the town about a hundred years ago; wherein pleased with the punishment of offenders during the time of Divine service; order of Sessions (from the Justices at large,

some pause and recollection of her spirits, she asked where this was done? and when it was answered many thousand miles hence, at Jerusalem, and about fifteen hundred years ago; 'then' (says she) 'it was so far off and so long ago, by the grace of God it might prove a lie;' and therein she comforted herself."—History of Halifax, p. 325.

¹ "Magnalia," lib. III.

for the town was not then incorporated) for suppressing disorders on the Sabbath, and the encouragement of Exercises. Then were the churches so full that they were constrained to build new seats and lofts ‘because they had no room anywhere in the church to sit in,’ are the express words of the famous Mr. Robert Cook, Vicar of Leeds. Oh, thrice happy days!”¹

Sheffield was also a centre of Puritanism. During the reign of Elizabeth it had possessed a most faithful and diligent Pastor in Mr. Holland, then Vicar. His successor, Thomas Toller, held the living for thirty-seven years, and did much to promote the spread of Evangelical religion. Mention is also subsequently made of Thomas Birbeck, afterwards ejected from Ashworth, Stanley Gower, afterwards one of the Westminster Assembly, William Bagshaw, “the Apostle of the Peak,” assistant to Fisher when Vicar, and resident in the family of Sir John Bright, and many others. “These persons,” says Hunter, “diverted the hearts of the laity from the rites and customs of the English Church, and these” (afterwards) “adhered in their turn to the ejected, and formed religious societies under them.”²

Hull was not without its share in this spiritual provision. John Canne was a zealous and learned Divine. He was, however, banished from the town, although he declares he never knew the cause. “I went apart,” says he, “as Elias did, into the wilderness, and as I lay under hedges and in holes, my soul in bitterness breathed forth many sad complaints before the Lord.” He afterwards succeeded Mr. Ainsworth as Pastor of the Church in Holland. Rev. Andrew Marvel, father of the well-known patriot, was master of the Grammar School and Lecturer

¹ Thoresby's Diary, vol. i. p. 448.

² Hunter's Hallamshire.

at Trinity Church in 1624. His son describes him as "a Conformist, though not an eager one." He was drowned in crossing the Humber.¹

York was much favoured in the persons of Christopher Cartwright (Author of several valuable works, "Tracts on the Decalogue," &c.), Thomas Calvert (Vicar of Trinity in the King's Court), and Ayscough at Allhallows (where the celebrated John Shawe was Lecturer.) Burchell was minister of St. Martin's, Micklegate, and was much persecuted as a Puritan. The then dean was a man of careless gaiety, and his wife being a pious woman, Burchell preached often in his house, as the safest refuge from persecution.

The laborious and evangelical Elkanah Wales, of Pudsey, drew great multitudes to his preaching. Indeed, he was supposed to be more useful to strangers than to even his own flock. Colyer of Bradford, Lister of Wakefield, Samuel Wales of Morley, Joshua Hill of Bramley, Edward Hill of "Hothersfield," Styles, Vicar of Pontefract, afterwards of Leeds, and others, are enumerated as energetic preachers. Puritanism was indeed well represented in these northern parts, and it promoted not a little distaste to the rubric and ceremonies of the Church.

Hitherto we have seen Yorkshire Puritanism as it existed in incidental and somewhat indefinite forms. It now assumed a more distinct character.

The numerous evils and vexatious penalties inflicted on religion by the civil power had led men at length to question the principle itself in which such outrages originated, and the inquiry arose—an inquiry fraught with most momentous interests—whether the union of the

¹ He was in a boat with a wedding party when a sudden squall upset the craft. Marvel had just time to throw his gold-headed cane to some friends who were on the quay, saying, "Ho! ho! for Heaven," and requesting the cane to be given to his son.

civil and ecclesiastical functions were not in itself a pregnant error, and whether it were not the duty of good men to seek a separation of powers which could only be conjoined with such fatal consequences? Long before this period, Robert Browne had published "A treatise of Reformation without tarrying for any, and the wickedness of those preachers who will not reform them and their charge, because they will tarry till the magistrate command and compel them." Though the variable character and intolerant spirit of the author had made godly men averse from acknowledging such a leader, his principles sank into many thoughtful minds. The "Brownists" arose as a sect; and the system soon became dignified by the names of better men than its first modern promulgator. These tenets were set forth by Thacker, Copping, Barrowe, Greenwood, Wright, Penry, and their "separatist" adherents. Some of them underwent perpetual banishment, some perished in prison, and some suffered death. Attention, however, was by such means awakened to these novel views. In them was found the true solution of the ecclesiastical position otherwise hopelessly confused. These principles vindicated the dignity of the Lord Jesus Christ. They eminently fostered the now increasing spirit of English liberty. They rated the Christian man at his true value. And they promoted the social element which is inseparable from real Christianity.¹

It is not our province to trace the development of Independency except in the North, or to record the manner in which Bancroft (Whitgift's successor) imprisoned and banished Puritans and Brownists, or drove them into voluntary exile. We must confine ourselves to a more limited sphere.

¹ Sir W. Raleigh speaks in 1580 of 20,000 Brownists in England.

Let us fix upon the period when John Robinson, the father of modern Congregationalism, left the Established Church, relinquishing a living near Yarmouth. At that time, 1602, a number of persons, sorely oppressed by the ecclesiastical courts, and looking upon the ceremonies of the Establishment as inconsistent with New Testament simplicity, began to form themselves into societies, which, in contradistinction from "Parochial," were called "Congregational" churches. This name was in accordance with the XIX. Article of the Church of England, which declares :—"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." Robinson, though at first a Brownist, came to regard the sentiments of Browne as capable of considerable modification. He did not, like him, deny the Church of England to be a true church, though he denounced the imposition of her forms, her prelacy, and her unscriptural communion. But he argued that a church necessarily possessed power to choose its officers and to regulate its own affairs, and that it is "independent" of all authority, whether of classes, synods, convocations, or councils. "We hold and affirm," he declared, "that a company consisting but of two or three gathered by a covenant to walk in the ways of God is a church, and so hath the whole power of Christ. Two or three, thus gathered together, have the same right with two or three thousand ; neither the smallness of their numbers nor the meanness of their persons can prejudice their rights." Yet he admitted that any church might call in the aid of other churches to reconcile differences and to give advice, as a matter of free consent.

These principles are still avowed by Robinson's followers. They glory in them. And, as expressive of them, they call themselves "Congregationalists" to this day.

As the North of England seemed to some of these persecuted men a safer place than the South, a church of this order was "gathered" at Gainsborough, "near the joining borders of Nottinghamshire, Lincolnshire, and Yorkshire." The pastor of this church was John Smyth (a disciple of Francis Johnson, who had just been liberated from prison on condition of his emigration). Smyth had been imprisoned in the Marshalsea, but had been allowed to retire to the North. Robinson became a private member, "worthily revered for the grace of God that was in him." In 1606 most of the members of this church, with Smyth their pastor, emigrated to Holland. After their departure (about 1607), a similar church was formed at Scrooby,¹ a mile and a-half from Bawtry, on the very edge of Yorkshire. The Great North Road at that time ran through the village. The congregation worshipped in the Manor or Great House. This building, surrounded by a moat, had been once a sporting palace of the Archbishops of York, but was now occupied by William Brewster, and was used by him in his office as postmaster, and probably as a general posting-house on the North Road. The mansion had been formerly leased out by Archbishop Sandys (a great nepotist) to one of his sons,² whose tenant William

¹ Hunter's "Founders of New Plymouth," *passim*.

² Sandys had fought hard for the manor of Scrooby as well as for that of Southwell, which persons of some influence had endeavoured to wrest from the archbishopric, the queen herself favouring them. He declared that the yielding them would "highly displease God, kill his conscience, and spoil the church of York," and that rather than yield he would resign. See Strype's "Whitgift," vol. i. p. 546.

Brewster was. The neighbourhood abounded in ecclesiastical establishments. Perhaps, as a consequence, many were awakened to the errors of the system by which they were surrounded. Circumstances, apparently accidental, had brought several Puritan ministers into the vicinity, by whose teaching the doctrines of life and salvation obtained many converts. Bradford relates, "these poor people were so urged with apparitors and pursuivants and the Commission Courts, as truly their affliction was not small." Of this second church John Robinson was elected pastor. Baillie, the well-known Scotch Commissioner to the Westminster Assembly, says of him—he was "the most learned, polished, and modest spirit that ever that sect enjoyed." Clifton, the silenced Rector of Babworth, a village near by (married to a daughter of Mr. Cookridge, of Leeds), was teacher—"a good and fatherly man," and a laborious and faithful minister, to whom many of his former congregation still clung. William Brewster was the elder of the church. One of the members of this little body was William Bradford, then a young man (afterwards Governor of New Plymouth). He was, as his name indicates, a Yorkshireman, born at Austerfield, where his baptismal register yet exists.

The Scrooby congregation, like that at Gainsborough, looked forward to an asylum in Holland. The record of the Plymouth church states:—"This fall (1607) Messrs. Clifton and Robinson's church in the North of England, being extremely harassed, some cast into prison, some beset in their houses, some forced to leave their farms and families, they begin to fly over to Holland, with their reverend pastor, Mr. Clifton, for purity of worship and liberty of conscience."¹ Their resolution

¹ Prince's "Chronological History of New England," p. 117.

was probably quickened by a fine of £20 levied upon three of their number for not answering a summons from the Ecclesiastical Court. They resolved to sell all their property (except some household goods and the looms which many of them were in the habit of using), and to seek subsistence elsewhere. As, however, their intentions were suspected, escape was difficult. The ports were watched very narrowly, and strict orders were given to intercept them. They therefore resolved to divide themselves into two parties, for easier embarkation ; one party, with Brewster and Bradford, departing from Boston ; the other, under the direction of Robinson, making sail from the Humber. The Boston party was very unfortunate. They hired a ship, but the master did not keep his appointment. He arrived in the night instead of the day, and having already come to an understanding with the authorities, delivered the poor passengers, who had already embarked, into their hands. They were accordingly carried back in boats to the shore ; the men were treated with indignity, and the women with rudeness. Some of them were confined in prison for many months. On the other hand, the Humber party were not much more successful. A Dutch captain had agreed to carry them over to Holland. They planned to embark from a large common between Grimsby and Hull, where they would not be under the observation of any town. The women and children were to reach the spot by boat, and the men by land. The boat arrived before the Dutch vessel had appeared. As the females were suffering much from sickness (for the sea was rough), the boat was carried up into a small creek, and the passengers landed. When the ship arrived, as it did the next morning, the ebb tide had left the boat aground. The captain sent his boat, that no time might be lost, to take the men to his vessel.

It went back for more. In the mean time, he, from the deck, saw a great number of horse and foot advancing to the body who were still on shore. Apprehensive of danger, he weighed anchor, and as the wind was favourable, notwithstanding the remonstrances of his passengers, made his course for Zealand.

The situation of the forsaken women was desolate in the extreme. They saw themselves cut off from their husbands—their hopes of escape being frustrated; whilst their poor children were crying and shivering with cold. Armed men dragged them before the magistrates. But who could deal with such a defenceless crowd? Their patient endurance so won upon the hearts of the bystanders as to gain for them no little sympathy, and to advance the cause in which they were sufferers. Their leader was Robinson himself, who had remained behind, and who cared for them with a father's affection.

In the mean time the vessel, having put to sea, encountered a severe storm, which lasted for fourteen days. During half of this time the peril was imminent. In this danger, the tranquil and assured demeanour of the Puritans showed their unshaken trust in God, and infused courage into the hearts of the crew. They ultimately arrived at Holland in safety. (1608.) Some of those who had been left behind became disheartened by these misadventures, and resolved to remain in their native land. But the majority persevered in their purpose, and in 1608, succeeded in arriving at Amsterdam, whence they afterwards removed to Leyden. Twelve years afterwards the Mayflower transported most of these, then 101 souls, to America. They landed at Cape Cod, which Raleigh had discovered in 1603. Well might Robinson say when negotiating with Sir E. Sandys for the transatlantic passage, "It is not with us as with other men whom small

things can discourage, or small discontentments cause to wish ourselves home again.”¹ The poor Christians were, as Cotton describes them, “consumed by deep poverty, loaded with reproaches, despised and afflicted by all.”² Such were the men known as the Pilgrim Fathers, the founders of a mighty nation!

The injuries done to the consciences of the English Puritans were at this time increased by an edict which filled up the measure of James I.’s infatuation. On his return from Scotland, in 1615, the king stayed for awhile at Houghton Tower, Lancashire. Whilst here, it was represented to him that the adherence to Popery of many of the old families in that county was mainly due to his subjects having been debarred from the reasonable recreations to which they had been used after morning service on the Lord’s Day and holidays. His Majesty listened with eagerness to these statements, and on his return to Greenwich, issued (1618) an edict, drawn up by Bishop Morton, authorizing the observance of certain amusements on Sundays,—such as dancing, archery, May-games; whilst others, as bull and bear baiting, &c., were interdicted. The measure was not at this time carried into full effect; it remained in abeyance, like some explosive material, to become destructive at a future season.

Many of the Clergy declined to publish “The Book of Sports.” Among these was Abbot, Archbishop of Canterbury, a mild and moderate man. After his death, he was succeeded by one (1633) whose name will ever remain famous in the annals of Puritan oppression. This was William Laud.

At his instigation, Charles I. (who had now succeeded to the throne) republished “The Book of Sports.” It

¹ Prince’s “Chronological History,” p. 143.

² Cotton’s “Reply to Williams,” p. 119.

was one of a series of measures by which the intolerant prelate designed to uproot Puritanism, and to set up in its stead a system partaking largely of the nature of Popery, though without the Pope himself at its head; a system redundant of pageantry and religious frippery; substituting church forms for vital and spiritual religion; well adapted to a time when wealth had produced luxury, and had paved the way for indifference to all vital truth. Such was the origin of "Ritualism;" a manifestation neither standing upon a New Testament foundation on the one hand, nor on the authority of Popes and Councils on the other; mainly self-constituted and self-appointed; full of Romanistic longings which it dares not gratify, but strongly appealing to the tastes and sensuousness of its human worshippers. The wheel of time goes round and brings in its revolution the old notches to modern view. Nonconformists have, in this nineteenth century, to fight again the battle of their forefathers in the seventeenth.

When "The Book of Sports" was reprinted, the King commanded its publication in all the parish churches. Many of the Puritans again refused to read it, exposing themselves to all consequences; some read it and followed it by the fourth Commandment; calling upon their congregations to judge between the two. And now the enormities of the Star Chamber and the High Commission were revived. During ten years Laud enforced his system with unsparing severity.

Toby Matthews was succeeded in his Archbishopric by Montaigne, and in 1632 by Neile, a fast friend of Laud. Little favour was to be expected by Puritans from his administration. The severe measures now adopted drove many of them from their native and beloved shores.

Among these was Ezekiel Rogers, at one time chaplain to the pious Sir Francis Barrington, who had presented

him with the living of Rowley, E.R. A numerous congregation was collected by his ministry. After labouring for thirty years, Rogers was silenced for nonconformity, but was allowed to nominate a successor. As, however, this successor declined to read from his place the censure passed on Rogers, he too was suspended. Rogers offered the shelter of his house to one of the martyrs of Laud's persecution, Rev. Thomas Shepard, of Earl's-coln, and procured him a position in the house of Sir Richard Darley, at Buttercrambe, nine miles from York. This appointment proved a source of great spiritual benefit to Sir Richard's family. Subsequently (1638), Rogers set sail from Hull for New England with many of his Puritan friends, and formed a settlement, which he called "Rowley," in memory of his former home. After undergoing many successive bereavements and severe trials, he died, in the year 1660, at the age of sixty.

Another emigrant was Matthew Mitchell, a native of Halifax. He took with him his son Jonathan, also born in Halifax (1624). Cotton Mather says, with some touch of the bathos, that though the precise *day* of the birth of this child is unknown, "we need no horoscope to fix the day, since God the Father was in the horoscope, Christ in the mid-heaven, the Spirit in the sixth house, repentance, faith, and love, in the eighth, and in the twelfth an eternal happiness, where no Satan can dart any malignant rays." This emigration took place in the year 1635. Jonathan Mitchell became eminent as a pastor at Cambridge, U.S.

Mention may be also made of Peter Saxton, M.A., a native of Bramley, and rector of Edlington, celebrated as a Hebrew scholar, who, disliking the habits and discipline of the Established Church, left for New England in the year 1640. The unsettled state of things there, however,

induced him to return. A violent storm on his passage homeward alarmed the crew, who came trembling to him, fearing instant death. Saxton was found in a state of transport on the deck, stretching out his hands to heaven, and saying, in the Yorkshire dialect, "Hey for heaven! hey for heym!"¹ This pious man became (in 1646) vicar of Leeds, where he remained till his death, 1651. (Palmer has erred in classing him among the ejected ministers of 1662.)

Of Richard Denton, once curate of Coley, Mather says:—"He was a little man, yet he had a great soul." He was a Yorkshireman by birth, but, not being able to conform to the Book of Sports, he emigrated to New England, but returned to die in Essex.

Joseph Lister, in his "Historical Narrative," thus refers to this period:—

"About this time, that is, in the year 1639, 1640, and 1641, many good ministers and Christians among the Puritans reflected upon the times with many sad and foreboding thoughts, concluding that Popery was likely to be set up, and the light of the Gospel put out. Many ministers were silenced, and great numbers for three or four years past were posting away to New England, and many of these, both men and women, that I myself knew; and sad apprehensions remained with those that stayed behind."²

Whilst some of the Puritans were thus emigrating to escape the persecutions of Laud and his party, others were suffering the penalties of nonconformity at home.

Among these was Henry Jessey, 1633, a native of West Rowton, in Cleveland, afterwards vicar of Aughton, near York. His predecessor, Alder, had been removed for nonconformity. But this did not deter Jessey from

¹ Whitaker's "Loidis," p. 34.

² "Historical Narrative," p. 5.

treading in his steps. He not only refused to conform to the ceremonies, but took down a crucifix which stood in his church. He was, therefore, ejected. Subsequently, he was invited to become pastor of the congregational church which had been formed by Jacob in London. He ultimately adopted Baptist sentiments. He is described as "a pattern of meekness, learning, and goodness."

Joshua Hill, Lecturer in the parish of Leeds, under the vicarage of Alexander Cook (brother to Robert, mentioned in page 25)¹ (probably Incumbent of Bramley), declined to wear the surplice, and refused to conform to the enjoined ritual. He was accordingly summoned before the Archbishop (Montaigne), but death set him free before the summons was served.

William Styles, M.A., was Vicar of Pontefract. He was prosecuted in the High Commission Court for omitting the cross in baptism, and escaped only through the powerful intercession employed by Alexander Cook with the Archbishop. He subsequently (1642) succeeded Rev. A. Marvel in the vicarage of Hessel, near Hull, but was afterwards removed for not taking the engagement.² With the consent of Robinson, the ex-Vicar, he was preferred to the living of Leeds.

Mention is made, at this time, of Lady Bowes, afterwards, by marriage, Lady D'Arcy, who, compassionating the sufferings of the Puritans, expended £1,000 per annum in supporting those who were deprived of their livings. She rescued many of them from prison, and afterwards sustained them in remote places, where they would be less exposed to ecclesiastical persecution, and where Evangelical labours were specially required.

¹ Both Robert and Alexander Cook were successive Vicars of Leeds.

² He was, however, allowed to remain till the winter was past. Whitaker's "Loidis," p. 35.

We have referred to John Shawe, M.A., a man of note in Puritan history, as lecturer at All-hallows, York. After one sermon, he was summoned by the Archbishop (Neile), who at first began to deal roughly with him; but after hearing that he was Chaplain to Philip, Earl of Pembroke, then Lord Chamberlain, Neile told him he had nothing against him, but that he had heard he was a rich man, and was brought in by Vaux, the Mayor of York, to head the Puritans against him. "But (said he) I tell you, I will break Vaux and the whole Puritan party."

Many other sufferers were natives of Yorkshire, though they did not hold benefices within the county. Thomas Taylor, D.D., born at Richmond, afterwards fellow and lecturer of Christ Church, Cambridge, was silenced and placed under the threat of degradation for declaring in a sermon that "in every age, some of those who ought to have been promoters of the Church's welfare have been its persecutors." John Gere, M.A., of Magdalen College, Oxford, was under the censure of his bishop (Goodman) for the non-observance of certain ceremonies. Jeremiah Whitaker, M.A., a native of Wakefield, afterwards one of the Assembly of Divines, narrowly escaped severe consequences for refusing to read the Book of Sports in his church at Stretton.

Another Yorkshireman was Henry Burton, whose sufferings attracted so much public attention as to pave the way for the downfall of Laud himself. Burton was a native of Birstall, which he calls "Birdsall, an obscure town in Yorkshire, and the more obscure, as having never had a preaching minister, time out of mind, long before I was born, nor (for aught I know) to this very day (1643)." After an University education, he became tutor to Prince Henry, and when he died, to Prince Charles

(afterwards Charles I). He was, however, set aside in favour of Neile (afterwards Archbishop of York), not without giving warning to the King, in a letter, that that clergyman and Laud were much inclined to Popery. Hence he became the object of Laud's inveterate hostility. His own spirit was high and controversial; and he used the pulpit, being Rector of St. Matthew's, Friday-street, London, freely against the errors of the times. In 1626, having published against Popery a book entitled "The baiting of the Pope's bull," he was summoned before the Council, Neile, then Bishop of Durham, and Laud, then of London, being assessors. In 1628, for a similar offence, he was prosecuted in the High Commission Court, and his book interdicted. Afterwards, for the publication of "Babel no Bethel," he was apprehended, committed to the Fleet, and bail was refused, contrary to law. He was also removed from his benefice, and his work was suppressed, as was another, addressed to Cosins, Bishop of Durham, and a third, in refutation of errors broached by Montaigne, Archbishop of York. He was, however, at length released. He was subsequently summoned before Laud under the charge of having preached against "turning communion tables into altars, against bowing to them, against setting up crucifixes, against saying the second service at the altar, and against putting down afternoon sermons on the Lord's Day." These, and similar statements, were wound into a charge of sedition, and he was summoned before a special High Commission. In execution of the warrant, violence was used. "The sheriff of London, with swords and halberds and with pickaxes, fell a breaking up my doors, which, being strong, held them till eleven of the clock."¹ Burton was

¹ "Narrative of Life of Burton," King's Pamphlets, Mus. Brit., p. 99.

committed to the Fleet. His name became associated with those of Prynne and Bastwick, accused of similar offences, not against the law of the land, but against the unconstitutional proceedings of the prelates. At length the three were sentenced to deprivation and degradation; to a fine upon each of £5,000; to stand in the pillory and to have their ears cut off, and to suffer perpetual imprisonment. Burton was then sent to Lancaster Castle. No fewer than 100,000 persons are said to have lined the road along which he was to pass, and great sums of money were thrown into the coach in which his wife went along. These marks of public sympathy awakened Laud's highest indignation. Burton was prohibited pen, ink, and paper; and though allowed the Bible, was deprived of all other books except such as were "canonical." To shut him off more effectually from all sympathy, he was afterwards removed from Lancaster to Guernsey, where he was confined in a low dark room, and was denied all society. (He remained in confinement till 1640, when he and his fellows were brought home by Act of Parliament, and welcomed on their arrival in London by the most exuberant ebullitions of popular joy. £6,000 were granted to Burton by the House of Commons as a solatium for the bitter injustice which he had received. He subsequently formed an Independent Church, and was very prosperous.)

Nothing tended more forcibly than the last cases we have cited to bring on the terrible conflict between Charles I. and his people. These instances were but the strongest among thousands in which tyranny had ruthlessly endeavoured to trample out the truth. At length the crisis came. The King had been compelled to summon a Parliament. As it proved refractory, it was hastily dismissed. But the Convocation under Laud continued its

sittings, and imposed, with the madness of despotism, the Canons, and what is known as "the et-cetera oath." The national burst of indignation which followed was terrible, and the distractions of the kingdom combining with his own necessities, forced the King to convene the Parliament afterwards well known as the Long Parliament. The thunder of a justly incensed people fell on the heads of Strafford and Laud. Prelacy was violently torn from its high places. In the madness of a strong re-action, men are apt to forget not only policy but justice. So it was now. The embankments were suddenly swept away, and the pent-up waters, released from control, thundered down in an overwhelming and desolating flood.

In this crisis the King visited York, where he rallied round him a considerable body of the gentry of the kingdom. (1642.) Though in his address he promised not to employ as soldiers, any who were unfavourable to Protestantism, multitudes of Papists flocked to the Royal head-quarters, which became a scene of great confusion and disorder. The sword was speedily drawn. The contest was for the old despotism on the one hand, and liberty, civil and religious, on the other. It needs not to be said on which side the mass of Puritanism was sure to range itself.

"The narrative of Joseph Lister" powerfully relates the excitement of these terrible times, greatly increased by the recent Irish massacre, and the threat that the same measure of vengeance should be dealt out to the Protestants on this side of the water.

"In the year 1642, one Lord's day, I went to Pudsey to hear the reverend Mr. Wales preach; and whilst Divine Service was performing, a man whose name was Sugden, came hastily up to the chapel door, and with a lamentable voice cried out, 'Friends, we are all as good as dead men,

for the Irish rebels are gotten to Rochdale, and will be in Halifax and Bradford shortly.' He added no more, but immediately set off towards Bradford, the place from whence he came, on purpose to alarm the country. Imagine, for my pen is not able to describe, the confusion and disorder of the whole congregation. Some ran out in the greatest consternation; others began to talk with their friends; the women in general wrung their hands and wept; the children screamed aloud and clung to their parents; horror and amazement sat upon every countenance, insomuch that the minister was prevented going on in his work for some time, till, by soft persuasions, and exhorting them to a steady trust and confidence in the Lord, at length they became a little composed, and he went on peaceably to the end of the service. At the conclusion thereof, I immediately went home to Bradford, with great anxiety of mind; at my coming thither, I found the inhabitants gathered together in parties, advising and consulting together what method to pursue (for they had heard the rebels had got to Halifax) in this their deplorable state and situation. At length it was determined to send a party of horsemen to Halifax to inquire further into the truth of the matter, who, at their coming there, found it all an untruth, for the supposed rebels were only a few poor Protestants who had fled out of Ireland to prevent their falling a prey to the rage and malice of the unmerciful Papists, who were still pursuing the lives of those who had hitherto escaped their bloody purpose."

The apprehensions awakened by the King's alliance with the Papists are indicated by two pamphlets published at this time by the Rev. Edward Bowles, then chaplain to the Duke of Manchester, entitled, "The Myserie of Iniquity yet working in the Kingdoms of England, Scotland, and Ireland, for the Destruction of Religion truly

Protestant." Lond.: 1643. "Plaine English; or, a Discourse concerning the Accommodation, the Armie, the Association. Printed (unless men be the more carefull and God the more mercifull), the Last of Liberty, 1643." The tone of these pamphlets is truly alarmist; surpassing any no-popery cry of modern date.

In the June of this year the gathering of the celebrated Assembly of Divines appears to have awakened not a little interest among the northern Puritans. Though few seem to have been summoned from Yorkshire itself there were many in whom Yorkshire took a lively interest.¹

After the surrender of York (1644), and the settlement of Lord Ferdinando Fairfax in that city, a standing committee was appointed for the purpose of advising with him and ordering the arrangements of the county. It may be readily supposed that in the year in which Presbyterianism was established by Act of Parliament as the religion of the realm, the Presbyterians had not a little weight in such councils. The chaplain to that committee was Rev. John Shawe (already mentioned), a man of much eminence in his day, he having been chaplain to the Earl of Pembroke, who gave him the vicarage of Rotherham. He was also secretary to the Yorkshire committee of sequestrations—a corresponding branch of the Westminster Assembly, who met weekly in the chapter-house of the cathedral of York. (Afterwards, about the time of the Restoration, Shawe burned all the papers of these proceedings.)

It would be too much to imagine that in the sequestra-

¹ Among the MSS. of Thoresby were, "The Characters of Mr. Jer. Whitaker, John Foxcroft, Robt. Johnson, Richd. Clayton, Ol. Bowles, Thos. Micklethwaite (father of Sir John, the celebrated physician), Hen. Wilkinson, sen. and jun., Joshua Hoyle, William Rathband, and Theodore Bathurst, Yorkshire Members of the Assembly of Divines, transmitted from Dr. Sampson's Papers."

tions and alterations which took place at this time there were no cases of unfairness and injustice. The temper of the times was hot, men's religious opinions were as yet but imperfectly formed, and the minds, even of good men, were not free from prejudice and bigotry. Where there existed a strong attachment to prelatical observances, or where the opinions of the incumbents leaned very distinctly to the Royal cause, it is not improbable that they were exposed to a severe judgment. One of the strongest Yorkshire case of this kind is that of Henry Robinson, B.D., the Vicar of Leeds. He was chaplain to the Earl of Southampton, the Lord Treasurer. Before the Parliamentary war he sympathised to a considerable degree with the Puritan party, but afterwards became attached to the King; and when Leeds was taken in 1642-3 he was forced to fly (taking refuge in Methley Hall), and his living was sequestered. In making his escape he was nearly drowned, and was for some time actually supposed to have met that fate. He underwent many hardships, but was at length permitted to hold the living of Swillington. He resolved never to return to Leeds, and permitted William Styles to be instituted to his vicarage, probably without much power to hinder it. If injury were done to this good man, it naturally arose from his active partizanship. It was not, however, pushed to extremity. Many rash mistakes there doubtless were of a similar kind. Yet some weight is due to the testimony of Baxter, who says (*Life*, 72-74), "I must needs say that in all the counties where I was acquainted, six to one at least (if not many more) that were sequestered by the committee were by the oaths of witnesses proved insufficient or scandalous, or both; especially guilty of drunkenness and swearing; and those that being able, godly preachers were cast out for the war alone, or for their opinions' sakes, were comparatively *very few*."

This I know will displease the party, but it is true." Such cases as Robinson's strongly illustrate the damage done to the Church when, as an instrument of state, it becomes subject to the influence of political changes. In that day men's minds were narrow. Even many of the best men desired no larger circle of liberty than the radius of their own convictions might require. The measure they meted was soon to be sternly applied to them in return.¹

Nothing could be more interesting to religious men of this generation than a full account of ecclesiastical proceedings in Yorkshire during the period of the Commonwealth. But the materials are small, and the notices are mainly incidental.

It is well known that Independency² constituted a most disturbing element in the discussions of the Westminster Assembly, though as yet (1643) its principles had not reached a full maturity, and there was probably not a member of the Assembly prepared for the separation of Church and State. Congregationalism was, so far as

¹ It must be remembered, to the honour of the Presbyterian party, that one-fifth of the revenue of each incumbency was appropriated to the ejected: a circumstance not repeated in the ejection of 1662. That this sum was not regularly paid was due, not to hard-heartedness, but to the succeeding convulsions of the period.

² It was about this time that the term Independent came into general use. It had been originally applied, as Sydrach Simpson says (reply to Forbes), "to those who stood for presbyterial government." It was adopted by the party it now designates with some scruple, they having hitherto been termed "Congregationalists." Edwards says ("Antapologia"): "The old Separatists could not endure to be called Brownists or Barrowists: so you will not endure the titles of Schism, Separation, Independency; but you call it the 'Congregational government,' and 'the church way,' and 'an entire, full, complete power,' but by no means 'Independent government;' that will not be endured." From this time it became the designation, not merely of a religious, but also of a political party, embracing many varying shades of doctrinal opinion.

religious liberty was concerned, greatly in advance of Presbyterianism, and warm were the debates between the two parties. The question whether Independency should be tolerated was the exciting point of many of these contentions. "Foreseeing," says Baillie, "they (the five dissenting brethren, Philip Nye, Thomas Goodwin, D.D., Sydrach Simpson, Jeremiah Burroughes, and William Bridge,) behoved ere long to come to some point, they put out in print an apologetical narration of their way, which long had lain ready beside them, wherein they petition the parliament in a most sly and cunning way, for a toleration; and withal lend too bold wipes to all the reformed churches, as imperfect yet in their reformation, till their new model be embraced." What the Assembly of Divines never would have yielded, was wrung from the parliament by the battle of Marston Moor; and an order was issued from the latter body "to refer to the committee of both kingdoms the accommodation or toleration of the Independents." On which Baillie sulkily says—"This is the fruit of their disservice, to obtain really an Act of Parliament for their toleration, before we (the Presbyterians) have got anything for Presbytery either in assembly or parliament."

The influence of the free thought evolved by the system of Independency was evidently beginning to make itself felt, at this period, throughout the kingdom. It took, however, many erratic and even pernicious shapes. The Church of England had been heretofore much more intent on uniformity than on instruction; it had restrained much more than it had taught, and as soon as its strong arm was beaten down, there were many quarters in which an extravagant liberty did not fail to make its appearance. In curbing these sectaries, the influence of Congregationalism was extremely strong.

Whilst it checked their prurientes, it afforded a valuable model of church order and discipline.

In the discussions which took place at this period, the name of Burton appears with considerable prominence. He published tracts dealing with the Presbyterian arguments of his two former companions in the pillory, Prynne and Bastwick. We take a passage from each:—

“And first you quarrel the title of Independency. Truly, brother, none of those whom you do thus entitle do at all glory in this name, and we would not that you should give us as a nickname . . . nor yet that you should mean such an Independency as if we held not good correspondence with all sister churches by way of consociation, consultation, communion, communication, mutual consolation, supportation, and (in a word) in all things, duties, offices as wherein Christ’s kingdom is held up, the graces of the church exercised, and the liberties of each church preserved entire, which is the glory of Christ.”¹

In answer to Bastwick—“Brother, you do set these two terms, Dependent and Independent, at such odds, as if there were a great gulf between them . . . you hold of Dependent only; we hold not only of Independent, but Dependent also . . . for as it depends absolutely upon Christ as the only head of this body; so, as it is a member church of the catholic, and a sister church of all particular churches with which it makes one body and one spouse of Christ her head and husband; it hath a mutual dependence on all true churches for communion, for consociation, for consultation, for comfort, for support; though always saving and retaining to itself all those church privileges, which, by Christ’s charter, are peculiar to every particular church and body of Jesus Christ . . . But what if one

¹ “Vindication of those Churches commonly called Independent.” King’s Pamphlets, 181, p. 43.

particular church will not, after all means used (which yet no rational man can imagine will ever come to pass), hearken to the unanimous judgment and counsel of other churches? What is to be done? Surely they may upon just cause withdraw communion from that church, which, in that case, is the highest censure the churches can proceed to." We are bound in honesty to follow the quotation to its close. It will show how imperfect at present were the notions yet entertained of church-power. "And if the party aggrieved complain to the civil magistrate, the church being called is accountable to that power."¹

It will be seen how reluctantly our forefathers (though they did not absolutely disclaim the title) admitted the term Independency. They allowed it so far as it recognised in each church a complete organisation; they objected to it when it seemed to separate a particular church from the general communion of the faithful. The "Apologetical Narrative" (see p. 45) says,—"That proud and insolent title of Independency was affixed unto us as our claim, the very sound of which conveys to all men's apprehensions the challenge of an exemption of all churches from all subjection and dependence, or rather a trumpet of defiance against whatever power, spiritual or civil, which we do abhor and detest."² Our forefathers would undoubtedly have preferred the continuance of the term Congregational. And as it truly describes their principles, let not their posterity be in haste to abandon it.

The Assembly of Divines and the Parliament appointed March 10, 1646, "a day of humiliation for blasphemies and heresies." By that time the growth of Independency and other sectarianism had become serious; the Presby-

¹ "Burton's Answer to Bastwick." King's Pamphlets, 226, p. 4.

² Apolog. Narr., p. 23.

terians loudly accused the Congregationalists of "not being ashamed to move for a toleration!"¹ It was seriously charged against them as a grave offence that an Independent minister, in a prayer offered at a church-meeting, gave thanks for the liberty of conscience granted in America, and added,— "Why not in England, Lord, as well as in America?"² The author of "*Gangræna*," after recording this circumstance, complains that Independency was spreading far and wide; that it dared to send emissaries even so far as York; that there were Congregational churches in "Hull, Beverley, York, Halifax," &c.,³ and that a godly discipline was much required to reduce such extravagancies and effectively to settle the constitution of the Church. The fixing of this "day of humiliation" was, therefore, as Carlyle says, "a covert rebuke" to those who were becoming too strong for Presbyterianism to resist.

A little later, in the year 1648, we find forty-one ministers in the West Riding met to consider Henry Burton's pamphlet, entitled, *Vindiciæ Veritatis*, and uttering a serious protest against "those church-desolating and soul-damning errors which of late have come in like a flood upon our county and kingdom, especially against a toleration of them." Whose was the first signature we know not. The second name on this list was that of Elkanah Wales. In this remonstrance occurs the following passage:—

"As we cannot approve or allow of Independency or Erastianism, so we are resolved by the grace of God never to consent to the toleration of Arianism, Anti-Trinitarianism, Antinomianism, Anti-Scripturalism, Arminianism, Enthusiasm, Familyism, Libertinism, Socinianism, Scepticism, or any other heresies, sects, or erroneous opinions whatsoever, but to withstand the same by all

¹ "*Gangræna*," i. p. 12.

² *Ibid.*, p. 12.

³ *Ibid.*, ii. 122.

lawful ways and means, within our places and callings, though to the loss of our liberties, estates, lives, and whatsoever else may be dear to us." This document was subscribed "on the day on which, by the assistance of the ministers, the West Riding was divided into classical presbyteries." Wales preached also a fast sermon "on a day of solemn humiliation at Leedes' New Church, at the setting up of church government there, and at the ordination of Mr. Sale."¹

Precisely when the first Yorkshire Congregational church was formed we do not know. That at Scrooby has much claim to this distinction, as it was only a mile and a half from the edge of the county, and it included many Yorkshire inhabitants. Probably, the first Congregational church actually constituted within the county was one in Hull, certainly existing before 1643 (see Dagger-lane, Hull). In that year, Rev. C. Marshall set up in his congregation at Woodchurch, near Morley, a society upon Independent principles. The records begin with the month of February. It seems to have been the first in the West Riding (see Woodchurch).

Beverley or Sowerby might be the next. Our information respecting the last place is more complete than that which concerns the others. We have seen thāt Halifax and its neighbourhood had been pre-eminently distinguished by Gospel ordinances. Nathaniel Priestley speaks of the parish as "the most eminent place that was to be found in all this county." Sowerby had enjoyed the services of Rev. John Broadley ("pastor dignissimus") and Rev. Nathaniel Rathband, and it had many families of considerable influence among its inhabitants. Congregationalism was established here in 1645 by Henry Root. This minister, who had travelled much in his younger

¹ Thoresby's MSS. "Life of Elkanah Wales," Mus. Brit.

years, had been for a time settled at Gorton, which place he left to become assistant minister at Halifax parish church. He afterwards removed to Sowerby. (A controversy respecting Independency subsequently arose at Manchester. Samuel Eaton, just arrived from New England, had learned there the principles of Independency, and became active in disseminating them at Duckinfield, his then residence. Root published, in 1646, "A Just Apologie for the Church at Duckinfield," 4to, which appears to have been intended to rebut some of the attacks made on Independency in Edwards' "Gangræna.") Root's "gathered church" was formed whilst he was holding the (now Episcopal) incumbency at Sowerby. It represented, not a building, but a spiritual society. We mention this to avoid the mistake to which the double meaning of the word "church" often leads.

The formation of this society was, however, extremely distasteful to the Presbyterians. They not only remonstrated against Root's views of church order and discipline, but when his society advanced to the election of deacons, they instigated some of the inhabitants to close the church doors on Sunday that the proceedings might not take place. And when, on the following Lord's Day, the pastor exhorted the people to stand by each other in defence of their rights, as Abraham did by Lot, and Moses by the Hebrew captives, they tortured his meaning into an argument for armed resistance.¹

¹ Adam Martindale says, in his autobiography: "This was that bustling year (1646?) in which the Presbyterian and Congregational governments were, like Jacob and Esau, struggling in the womb. The latter, not waiting for a civil sanction as the former did, were got into possession at Duckinfield. My predecessor (at Gorton) spent his afternoon's sermons constantly to promote it, and, meeting with remoras, too weighty to be removed, was then using all his endeavours to get it up at Birch (as near to us as Duckinfield), which, in time, he effected." He says that "the rigid

It appears, from Heywood, that an attempt was made by one of that good man's predecessors to form a similar Congregational church at Coley. It was, however, unacceptable to the people, and proved a failure.

An extant letter quoted in Edwards' "Gangræna" gives us some light as to the views taken by several of the Yorkshire pastors of the important questions now at issue. It makes mention of a meeting of ministers convened in York for the purpose of sending up an address to the Convocation at Westminster.² The object

Presbyterians, as they were called, avowed their intention to extirpate Congregationalism." "Mr. Heyrick, Warden of Manchester, was then up at London, and, after his coming down, I heard him on a fast day, in a great congregation at Manchester, declare himself before all the ministers of the classes then just setting up, so perfect a Latitudinarian as to affirm that the Episcopal, Presbyterian, and Independents might all practise according to their own judgments, yet each by Divine right. How his brethren liked this I know not, but am sure he so said. And Mr. Harrison did but little less than contradict him, following him upon the text, Zech. iv. 9, making it his business to expose the Independents for not laying a good foundation. Mr. Angier was altogether in London when I went into those parts; some thought he was not very thoroughly satisfied what course to pursue when he went up. However that was, he came down satisfied to join with his brethren in setting up the Presbyterial government, but for all that was very moderate towards all that he judged godly of the Congregational way, and spoke with very great reverence of Mr. Eaton, and Mr. Taylor, and his neighbours at Duckinfield, praising them for pious men, good scholars, and excellent preachers." Adam Martindale's MSS. Brit. Mus., Birch MSS., 4239.

¹ Edwards received orders in the Established Church, though he was in heart a Puritan. He distinguished himself much about this period by his better diatribes against Independency, urged with all the zeal and fury of the most intolerant persecutor. When Independency rose to the ascendant, he fled to Holland, where he died in 1647, æt 48. Baillie, v. ii. p. 130.

² The following morçeau will show the animus which at this time existed towards Independents:—

"The last Will and Test. of Sir James Independent.

"Noverint universi,

"I, James Independent, my native city Babel, of the tribe of Corah,

of this proposed address was to assure the assembly of the readiness of the northerners to co-operate with them in the setting up of a Presbyterian establishment, and to denounce all Erastian principles. It seems that one of the prime York ministers (qu., W. Rathband?) objected to this address, and desired farther light upon the subject, greatly to the disgust of the more zealous Presbyterians. The meeting was accordingly adjourned for a fortnight, then to meet at Pontefract, with what result we know not.

We must now regard Independency as having obtained a firm footing in the county of York.

The civil war, it will be remembered, was peculiarly a contest for religious liberty, and the leaders of the army, whether Presbyterian or Congregational, availed themselves of every opportunity to institute religious observances, often in the most untrammelled form.

After the taking of York (A.D. 1644), Lord Fairfax, of the lineage of Cain, being at this time of perfect memorie, do make this my last will, &c.

“Imprimis—I give and bequeath my soul to him that has the fairest clayme, either God or the Devill: for truth to say, in my health and well-being of body, I served them both equally, though I think the Devill the greater sharer.

“My body I give to the earth, which I ordaine to be wrapped or shrouded in twelve sheets of paper, sewed together, taken out of the books heretofore written by my dear sonnes, to wit, *The Arraignment of Persecution*, *Bloudie Tenent*, and *Comfort for Believers*. My coffin to be framed by my dear son and long-breathed preacher, Ives, the box-seller, whose christian name I shall not nominate, for that I conceive he never had any. Then, my obsequies to solemnize with all lustre, thus: my bodie to be borne, from Guildhall to Paule’s, by six of my dear sonnes, the expounders of God’s word, to wit, *Wiet*, the cobbler; *Sammon*, the shoemaker; *Tue*, the girdler; *Lambe*, the soap-boiler; *Hawes*, the broker; and *Hobson*, the taylor. Mr. Burton, Mr. Knowles, and Mr. Simpson I ordaine as chief mourners, to follow the hearse. *Mr. Goodwin* and *Mr. Saltmarsh* before the corpse, and then the whole rabble of my deare children to follow after howling like wolves, chattering like pies, and houting like owles,” &c. King’s Pamphlets, Mus. Brit., 324.

who was constituted governor of the city,¹ appointed four ministers "with honourable stipends" to preach by turns in the cathedral. These were *Edward Bowles* (son of Oliver Bowles, of Sutton, Bedford, a member of the Westminster Assembly), an eminent minister and a distinguished preacher; *Thomas Calvert*, episcopally ordained (who preached also at Christ Church); *Peter Williams*, who had been tutor to Sir John Brooke, and who "resided in York, where his father was Mayor;" and *William Rathband*, who, on his removal, was succeeded by *Richard Perrot*, "a most learned, ingenious man, and an incomparable preacher."² Lord Fairfax and his son, Sir Thomas, were warm favourers of evangelical religion. The latter appears to have been a truly pious man, and a lover of all godly ministers.³ His wife and children were in sympathy with this feeling. At his death, his funeral sermon was preached by Rev. R. Stretton.

Another military name distinguished at this period was that of Sir John Bright, Bart., of Carbrook. He was the son of Stephen Bright, distinguished in the reign of Charles I. as a person of "extraordinary merit." (S. Bright died just before the breaking out of the civil wars.) Sir J. Bright was extremely active in the cause of the Parliament. He was Commissioner of Sequestrations, Colonel of Foot, Governor for some time of Sheffield Castle, one of the representatives of the West Riding, Governor of York and Hull, and High Sheriff of the county. The

¹ Whatever Iconoclasm may be laid to the charge of the Nonconformists (not so much, however, as is generally supposed, for Puritanism had done its share), it must always be remembered, to the honour of Lord Fairfax, that he preserved York cathedral from desolation, and restored to it some of its treasures.

² Calamy, 3 : 459.

³ Among the MSS. of Thoresby were "Lord Fairfax on the Shortness of Life, his Version of the Canticles, and of the Song of Moses, done into metre."

Northowram Register, speaking of his death in 1688, describes him as "a mighty man of wealth." Through the marriage of his grand-daughter to Charles Wilson Wentworth, Esq., second and last Marquess of Rockingham, most of his estates passed subsequently into the family of Earl Fitzwilliam. Sir J. Bright was a Presbyterian, and appears to have had a hand in the Restoration. But he did not approve of the severe measures adopted towards the Nonconformists, and his family house at Carbrook (still partially standing) was a secure asylum for ejected ministers. Sir J. Bright, after suffering much anguish, died at Badsworth, Sept. 13, 1688.¹ His chaplain was Rev. Jeremiah Wheat, ejected in Derbyshire.

Major-General Lambert does not appear to have been distinguished by the profession of personal religion. But he maintained as his chaplain Thomas Smallwood, who was afterwards ejected from Idle, and who is described as "a moderate Congregationalist." His daughter-in-law was, at a later period, a warm friend to the Presbyterians, and the congregation at Winterburn originated in her exertions.

Sir Edward Rodes, of Great Houghton, was a Parliamentary soldier who accompanied Cromwell to Scotland, and was a member of his Privy Council, and afterwards M.P. for Perthshire. He was also, during part of the Commonwealth, High Sheriff of the county of York. A chapel was erected close to his hall in 1650 for the performance of Divine service. It is still standing.

Frequent mention is made by Heywood of Captain John Hodgson. His entrance on military life took place in the following manner :—He was in the church at Coley on one Sunday (Mr. Latham being the preacher), when news was brought of a Royalist attack made upon the

¹ Hunter's "Hallamshire," pp. 250, 256.

adjoining town of Bradford, and of the inhabitants, who had taken refuge in the church, being in great danger. The preacher spoke so movingly respecting the incident, that Hodgson and some others at once made their way to Bradford with what weapons they could find (principally scythes fastened to poles), and caused a diversion of the attack. This led to Hodgson's engagement in Sir Thomas Fairfax's army, where he was employed in several actions. He afterwards returned to Coley, where he acted as magistrate. He was a Congregationalist of very sincere piety, and greatly promoted the cause of religion in subsequent times.

To these names may be added Captain Freeman, of whom nothing is known but that he was the first to set up Independency at Pateley Bridge.

The ordinance of Parliament, passed Sept. 27, 1650, for the relief of peaceable persons in matters of religion, struck a fatal blow at the pretensions of Presbyterianism to be the national religion of England. After this time, not only the powers of the State, but the rule of the army and the strongest influences of religious party became concentrated in the Independents. No part of the kingdom more strongly felt this change than Lancashire, which, mainly through the influence of Heyrick, had been legally constituted a Presbyterian province, and possessed nine regularly-formed classes. The same system was begun, but never thoroughly established, in Yorkshire.

During the Protectorate, Independency was upon its high places. The administration of Cromwell in relation to other sects was not, however, severe. In the constitution set forth in his Commonwealth, it was declared that "to the public profession held forth none shall be compelled by penalties or otherwise; but that endeavours be used to win them by sound doctrine and the example of a

good conversation." Marsden, though an Episcopalian, well remarks that Cromwell was the first "to enrol the principle" of Toleration "with the fundamental laws of England."¹ Even though the laws forbade the worship of the Prelacists, Cromwell was inclined to wink at their meetings so long as they conducted themselves inoffensively towards his government.² On the occasion of a meeting of Presbyterians in Leeds, twenty in number, that great man, then before Pontefract, charged Sir Edward Rodes, High Sheriff, that whilst he allowed them to worship, if inoffensive, he should take care that disaffected persons should not plot against his government."³

We do not know the history of the Yorkshire ministry under the management of Cromwell's "triers." It was probably the case in this county as elsewhere—that whilst congregations were saved from the administration of ungodly and incompetent men, the proceedings were some-

¹ Marsden's "Later Puritans," p. 369.

² The following anecdote related by Howe, who received it from an ear-witness, will illustrate this point:—"Mr. Gunning, an Episcopalian clergyman, kept constant meetings at Exeter House, and was attended by a great multitude of clergy and gentry. Cromwell sent for him. He came in a terrible panic. The Protector told him of the great number of persons who followed him, and asked him if he were a minister of Jesus Christ, and how he made it out? He said he was made priest by such a bishop, and he by another, back to Cranmer, and he up to Augustine, and he up to Peter the Apostle. 'Can you show records of all this?' 'No; it is impossible that records can last so long.' 'Then it is uncertain, or your credulity. I'll tell you how you may make proof of it in a clearer and surer way. Do you be qualified as St. Paul requires in Timothy and Titus; let the good people call you to the work; begin it by fasting and prayer, and the approbation of judicious ministers;—then you may call yourself a minister of Jesus Christ. As for your meetings, it is against my principle to persecute any for their religion, but if they be affronting the Government, under which they have protection, I must and will look to it.'" Thoresby's MSS., Mus. Brit.

³ *1b.*

what arbitrary, and perhaps too partial in certain directions. But, allowing for many defects of human infirmity, the system maintained its ground with no little advantage. Its operation was, however, extremely brief; and the law of reaction has no exception, even in religion. Puritanism was in many respects severe and mistaken. Being also greatly in advance of the times, it demanded from human nature that which it was not yet prepared to give; and by how much it endeavoured to elevate itself by authority, by so much it provoked a certain but calamitous recoil. No sooner was Cromwell dead (1658) than the storm began to gather. It soon swept through the land with a fury beyond parallel.

It is not easy to define what were the precise expectations of the Presbyterian party from the restoration of Charles II. To some of them he would doubtless appear in the light of "a covenanting king," and they would eagerly listen to any hypocritical tale of his piety and virtues. The great majority, however, seem to have been cajoled into the belief that the occurrences of recent times would suggest a wide system of comprehension, large enough to include the Presbyterian body, but excluding Independency and the lesser sectaries. After Cromwell's decease, the land became full of intrigues, in which the Presbyterians bore their share. The rising of Sir George Booth, in Chester (1659), (put down by the energy of Lambert), was greatly aided by their connivance. This movement placed the Presbyterians and Independents, who had sometimes desired a closer union, in antagonism to each other, both on the field and elsewhere.

The Restoration, it is well known, was mainly accomplished by Presbyterian help and policy. Without the aid of Edward Bowles, who had great influence, Monk could

not have entered York, nor could the union have been formed between him and Fairfax. Everywhere Presbyterian sympathy was in favour of the King, and it was full and fervent. Many ministers of that body were extravagant in their joy. Heyrick, Warden of Manchester, preached on the day of the coronation from 2 Kings, xi. 12. His sentiment was—"Kingly government is the best government for order, peace, and strength." Nathaniel Heywood, brother of Oliver, preached from 2 Sam., xix. 30—"And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace to his own house;" an application of Scripture for which, when the preacher lost all by the consequences of the Restoration, he was unmercifully twitted by his Royalist enemies. Oliver Heywood, in his Diary, speaks thankfully of the interposition of Providence in the King's return as a measure which overturned the usurpers, "who commanded a toleration of all but truly tender consciences."

For a short time the Puritans were allowed to hope on. But in the extraordinary and culpable avoidance of all conditions limiting the action of the restored monarch, the prelatical party saw that matters would speedily recur to the condition in which they had been "before the flood;" that no changes made by the King's enemies would be recognised; and that prelacy would become, as a matter of course, the legal and settled form of worship. The Puritans were, therefore, with much diplomatic skill, allowed for the present to retain their ministry in cases where, through death or otherwise, the former incumbent did not present his claim.¹ But each successive day

¹ This rule was not without exceptions. There was a Mr. John Gunter, to whom the Protector gave the rich living of Bedale. On the Restoration it was taken from him and given to Dr. Samwaier.

brought up new evidences of the hollowness of the peace on which the Presbyterians relied, and showed that the Royalists (burning with indignation at the remembrance of their sixteen years' deprivation, and revelling again in the licence which Puritanism had suppressed) were bent on memorable revenge. The second Savoy Conference, like that at Hampton Court, was but a mockery. It was soon apparent that measures were in contemplation to enforce the old uniformity.¹ Judges were ordered to indict offenders against its provisions. A new election had taken place, and a Parliament most hostile to the Puritans had been returned (1661). A bill brought in to tolerate differences of opinion in matters of religion

¹ The following extract, from Adam Martindale's MS. biography, will give a correct notion of the treatment to which Nonconformists were liable even before 1662. Martindale was cited for not reading the Common Prayer. He pleaded that no book had been tendered. He was, however, cast. "I was kept close prisoner at first, at the 'Feathers,' by the Castle-gate, York, where the charge was considerable; what I paid for my chamber I now remember not, but my diet was 8d. a meal, besides all extraordinary and marshall's fees. Two hungry fellows there were that both claimed the chief marshall's place, so that not knowing to whether I might safely pay it had a grievous life with them both, till at length I paid it in to the deputy governor lieutenant, and asked him to give it when it was due. There was also a deputy-marshall that waited on me continually, and expected to be maintained by me, and so would those higher in great measure had I been such a fool. However, they put me to (great) expense. After a time I got his leave upon bond to live at a friend's house in the citie, and Marshall Radford (though I was not rich) would have £5 of me and threatened to take my body into his custody if I did not forthwith pay them, which for my own peace I did. At length, through mediation of my lady (Yarm), I got leave to go home upon a £1,000 bond (which had before been denied me, though I had a child that, in the opinion of my family, lay a-dying); and upon my return at the time appointed from time to time, my old bond was delivered and a new one sealed by me, for which bond the clerk of the chapel in Bridge-street made me pay smartly."

Martindale was at length released through Richard Baxter's intercession with Chancellor Hyde, who then (1660) wanted to make Baxter a bishop.

was thrown out on the second reading. Every disposition was shown to regard the Puritans as disaffected persons, and to subject them to pains and penalties of no ordinary severity. Taking advantage of a real or pretended insurrection of certain Fifth monarchy men in 1661, a proclamation forbade conventicles in private houses. This was a blow to the frequent meetings then held for fasting and prayer. One of the instances of the triumphant returns of the old clergy occurred at Halifax, where it is related, that whilst Eli Bentley, who was then minister, was preaching in the parish church, Dr. Marsh, the ejected Vicar, walked up the aisle with the Book of Common Prayer under his arm, displaced the preacher, and went through the old service.¹ Dr. Hooke, his successor, forbade all baptisms throughout his large district, except at the parish church. Heywood states that on one Sunday, as he was about to commence his service (doubtless in the Presbyterian form), a Book of Common Prayer was formally laid on the cushion of his pulpit. Heywood quietly removed it to the lower desk. A month afterwards, he received a citation to the Consistory Court of York to answer certain complaints for not reading the Liturgy. It was then supposed that a firm front on the part of the Presbyterians would at once dissipate such objections. Heywood went to York to answer the summons. Instead of a trial, however, he was put off by an adjournment of the case. (Such was the policy of the moment; to wear out the religious party by vexations and expensive delays and processes.) A

¹ Watson's "Halifax," p. 352. Marsh had suffered greatly for his attachment to the Royal cause. He had with difficulty escaped from Fairfax's army in 1642. His wife had died through injury and fright, and his infant child just born had been saved under circumstances of great hardship.

second citation followed, to which he made no answer ; and a third, which was attended by farther procrastination. In the end, Heywood was suspended from the exercise of his ministry. This suspension took effect June 29, 1662.

At Hull, John Shawe was inhibited by the King from preaching longer at the Holy Trinity Church, though no reason was assigned, even at an interview with the King himself. As he still held, however, the Mastership of the Charterhouse, he continued to preach to the poor in that place. His services were so much esteemed, that the inhabitants of Hull crowded to hear him, leaving the churches almost deserted.

Calamy makes mention of the committal of Jeremiah Marsden¹ to York Castle in 1661, probably for Non-conformity, though the particulars are not given.

Gamaliel Marsden, his brother, was removed at the Restoration from his fellowship in Trinity College, Dublin. He landed at Liverpool with but £5 in his pocket, and, finding friends at Coley, his native place, obtained the curacy of St. Ann's, in the parish of Halifax. Thence he was again ejected in 1662.

Frankland, of whom we shall make frequent mention, was settled in Bishop's Auckland, Durham. Before the Bartholomew Act he was asked by Bowyer, an attorney, in the presence of his congregation, whether he would conform. He replied that it would be soon enough to answer that question when the terms of conformity should be determined by the King and Parliament. He was told

¹ The father of Jeremiah Marsden (Ralph Marsden) was one of Heywood's predecessors at Coley—"a godly, orthodox, and zealous minister." Some "sharp expressions," Heywood supposes, rendered him unacceptable to the people, and he was removed. He had four sons ministers, "able men;" Samuel, Jeremiah, Gamaliel, and Josiah.

that if he refused to answer, he would be deprived. He was accordingly locked out of the church. He could obtain no redress ; and though he appealed to the Quarter Sessions and an indictment was found, his adversaries contrived, by vexatious delays and trifling pleas, to prevent the execution of justice.

These are only specimens of many acts illustrative of the revengeful intentions which preceded the Act of Uniformity.

Never was the spirit of reaction more strongly manifested than by this Parliament. The Covenant was publicly burned. A series of measures followed, among which was THE CORPORATION ACT. This law declared that the taking of arms against the King was traitorous, and that all who qualified themselves for office should subscribe a declaration to this effect. The Book of Common Prayer, having been now revised and rendered still more exclusive and unpalatable by Convocation, was adopted by Parliament, after which, the House passed, by a small majority, the well-known ACT OF UNIFORMITY.

This rigorous measure prescribed an uniform religious service in all the churches of the land, and ordained that every minister holding any ecclesiastical benefice should, before the next feast of St. Bartholomew, 1662, declare his unfeigned assent and consent to everything contained in and prescribed by the Book of Common Prayer, or be deprived ; that all such persons should abjure the taking arms against the King ; should promise to conform to the Liturgy of the Church of England ; and declare that they regarded the Solemn League and Covenant as an unlawful oath. In addition, it was ordained that no schoolmaster should exercise his functions without a Bishop's licence ; that all who held any benefice

should receive episcopal ordination, whilst those not possessing it were declared deprived; that no lectures or preachings should be held without the use of the Common Prayer; and that a person not episcopally ordained who should administer the Lord's Supper should be liable to a fine of £100.

This measure was devised by the Lord Chancellor Hyde (afterwards Lord Clarendon), whose hope was to crush Puritanism by measures of the extremest despotism. It was cheerfully and eagerly seconded by Sheldon, Bishop of London.

The influence of this Act was most disastrous in Yorkshire,¹ where Puritan principles had become so widely extended. It indeed terminated all dispute as to what ceremonies were to be tolerated, but it cut the Gordian knot with the sharpest sword. Conformity or penury was now the alternative presented to a host of ministers. Upright men could not hesitate for a moment in the choice. The full sorrows of their decision have never been fully written; they will remain unrecorded until the recompense of the Great Day!

The actual number of the men whom this cruel

¹ The district of Craven must be excepted from this remark. It might *shelter* some ecclesiastical martyrs, but does not appear to have *furnished* any.

"One circumstance in the ecclesiastical history of Craven deserves to be remembered. There never was a period when the consciences of ecclesiastics were more harassed by impositions of various kinds than in the civil wars of the last century; yet such was the flexibility of principle displayed by the incumbents of this deanery (Craven) under all their trials, that not a name in the whole number appears in the catalogue of sufferers exhibited on the two opposite sides by Calamy and Walker. The surplice or the gown, the Liturgy or Directory, Episcopal, Presbyterian, or Congregational Government; a king, a Commonwealth, or a usurper; all these changes, and all the contradictory engagements which they imposed, were deemed trifling inconveniences in comparison of the loss of a benefice." Whitaker's "Craven," p. 7.

measure compelled to resign their benefices, and the open exercise of their ministry, has never been exactly ascertained. The number of 2,000 has been generally accepted, and is a probable approximation. Calamy gives, for Yorkshire, a list of 123 (76 of whom were in the West Riding), and of sixteen only who conformed.

Those whom two centuries have rendered familiar with the constitution of the Church of England, or who are influenced by a spirit of party or a desire for social superiority, may discern nothing in this large rejection but an act of righteous retaliation, and may contend that the Church of England was entitled to exact her own conditions from the men who ministered at her altars. But this matter involves a much higher issue. The Presbyterian or the Independent of a former day who saw nothing farther than the exclusive predominance of his own system, and would have removed by force all who differed from his creed, might be hampered in complaining that the *lex talionis* which he exercised on the one hand was followed by a corresponding retribution on the other. But a much higher inquiry remains, namely, whether Episcopalianism, or Presbyterianism, or Independency, or any human authority, had a right so to shut up the kingdom of heaven as to reject from its communion and ministry men who differed from it only in an unsubstantial ceremonial. It may be easy to say that every member of a church is bound to obey the requisitions which that church sets forth. This was not in the present case always possible.¹ But if we

¹ The following extract is from Adam Martindale:—"I now come unto the fatal Act of Uniformity that threw so many hundreds of us out of our places. Many will tell us it was our own fault. But I affirm that had I been as full a conformist, in my judgment, as any in this kingdom, I could not have kept my place for one condition, being this, that I must

admit for a moment that such an argument is sound, the inquiry still rises—Was it indeed *the church* by whom this rigid uniformity was exacted? And it would be impossible to show that any definition of the term church (which is not the most self-convicting conventionality) could be made to include men who, under the pretence of maintaining the forms of religion, were now trampling into infamy its noblest ministers. It was *the state*, represented by Clarendon and Lauderdale, and urging forward a Sovereign, who because he had no personal virtue had no moral courage, though he might have some lingering inclination, to resist their influence. When Presbyterianism was intolerant there was a strong religious conviction prompting its severities, mistaken as they were. Though the range of their vision was narrow, these good men took their resolutions on their knees. Even in the days of the first Charles, Laud and his coadjutors were men of devoutness amidst all their persecution. But those who guided the movements of 1662 were mostly men to whom personal religion was a stranger—to whom party was everything, and Christ was nothing.

But in what position did the prelacy of England exhibit itself by this Act before the churches of Christ-

some Lord's Day before Aug. 24, 1662, openly, solemnly, and publicly read the morning and evening prayer, as appointed by the new book, and declare my unfeigned assent and consent to all things contained in it and prescribed by it; and this book coming not into our parish till Friday Aug. 22 in the evening, my place was remedilessly lost (as to any power of my own) upon Aug. 17, which was the Lord's Day allowed for doing this work. From which it is evident that if I had gone to the bishops and subscribed to everything required, and if I had the stomach of an ostrich to have digested the great book, without chewing, when it was tendered me on the 24th day of Aug., yet for all that I had been at the mercy of the bishop and patron, and what they would have been is easy to be collected from the bitter order that the one procured and the other granted five days after." Thoresby MSS., Mus. Brit.

edom? It proclaimed, by the deprivation of so many eminent ministers of their orders and the endeavour to extinguish the bright light of their influence, not only that ceremonials were, in their view, of more importance than the truth itself, but that Evangelical doctrine was no precious boon; and by insisting on its own ordination and usages as essential, it cut itself off from communion with Continental churches, from which it remains severed till this very day. If Englishmen be liable to the charge of insular manners and prejudices—an evil in itself—to exhibit the picture of an insular Christianity, hailing no neighbouring body of Protestant Christians as brethren must be a matter of still more disastrous consequence. Time and enlarged views have recently and happily modified some of the more stringent requisitions of the Act of Uniformity. But the separation of the Church of England from other Evangelical bodies still remains. And whilst we hear of the importance of seeking an union with the deeply corrupt churches of Rome and of Greece, few care to advocate an alliance (infinitely more valuable) with those who are in much nearer connection with the Great Spiritual Head. With what reason can a church which has reduced itself to so dreary a solitude complain of the sin of schism?

“The blood of the martyrs is the seed of the church.” That is doubtless, on the whole, a truth; though it must not be taken as always an infallible one. Spain martyred until her true church was lost, and she has never yet recovered from the blow. France persecuted till she became drained of the life-blood of her morality and her religion; and in these respects she is, to this day, desolate. And the Church of England sacrificed what she has not, even after two centuries, entirely regained. The effect of her policy was to change a fertile garden into a desert.

It is only to read the sermons of her best divines for a long period after this event to perceive how frozen, sterile, and vapid she had become. Never since then has Evangelical religion nestled in her as a congenial and welcome home. Though she has had saints and ministers of the brightest and purest pattern, they have sighed in secret over the straitness of their bondage and the uncongeniality of their associates. Not even their excellence and laboriousness have formed an embankment strong enough to keep out the worldliness and formalism which her system has engendered. Theirs is a desponding, if not a heartless, struggle. Who can venture to predict that it will end at last in spiritual liberty?

“After all,” says Dr. Whitaker, the antiquarian clergyman, certainly no friend to Nonconformity (Loidis and Elmete), “the consequences of this exclusion to the interests of religion were tremendous; for not only did it lay the foundation of all the sects which at this moment divide and distract the English nation, but the present and ultimate effects of it were visible and scandalous.”

For a considerable period after this disruption, though some exceptions greatly redeem the history of the Established Church, we must look to the ranks of the Nonconformists for the spiritual power of the English nation.

CHAPTER THE SECOND.

THE OUTCASTS.

FROM THE NONCONFORMIST EJECTION TO THE REVOLUTION.

A.D. 1662—1688.

THE ejection had done its work. The malice of the Royalists had triumphed. The consequences were, to the victims, no trifle. The powers of man are often terrible; the Restoration party were now avenging themselves for long years of restraint, and, as they would deem it, oppression. The gay reveller, sporting in every kind of licence, hated, with mortal detestation, the stern Puritan who set before him "righteousness, temperance, and judgment to come." Though in most cases he could not actually convict his reprover of hypocrisy, he could at least lay it to his charge. It was his delight to humble the Puritan by all means. Failing to torture the victim's conscience, he was glad to desolate his estate. It was sport to witness that severe but easily-cajoled precisian entangled by the web of a sinful world, and vainly struggling in the toils of craft and trickery; it was a luxury to the persecutor to stifle the voice which denounced his vices and thundered out his doom. If the

poor be-fooled saint had hoped better things from the Restoration he had laboured to effect; if, with pious credulity, he had believed in the promises made at Breda by the profligate King, so much the worse for his delusions! The holy simpleton little knew the man in whom he had confided! The time had arrived when the reign of godliness must end! The dominion of the saints was happily over! The Puritan had enjoyed his hour of triumph, and was now requited. "His bishopric let another take!"

Such were the views with which the Act of Uniformity was regarded by its aiders and abettors! What was the position of the sufferers themselves?

The disruption of the Scottish Church in the year 1843 affords the nearest parallel. That was a noble deed. It proved that the religion of the nineteenth century is worthy of being ranked with the religion of the first. It had, in some respects, the advantage of the course taken in 1662. It was voluntary upon the part of the sufferers. No particular act, meant so to operate, necessitated it. It was thus a louder protest against a state religion and a worldly church. But, viewed in the light of a sacrifice, it was not to be compared with the Puritan ejection. It was largely supported by outward sympathy. It involved no public degradation. If it sacrificed much, it did not sacrifice all. There was, at its back, a banded body, able, and strong in their resolution to sustain the men who had so nobly advocated the rights of conscience and the authority of God.

The ejected of 1662 had few such supports. They were defenceless. They were put at once beyond the pale of law. The Act of Uniformity not only deprived them of sustenance but of their very ministry. By it they were branded, hunted as wild beasts, and denied the

protection of ordinary subjects. They became Non-conformists at their extremest peril. They had been deluded and betrayed. They were without hope, except in the compensations of a life to come. Well may we venerate the memory of men who, for conscience sake, exposed themselves to such fearful perils!

It cannot surprise us that some of the Presbyterian ministers who had been instrumental in bringing back the King soon repented of their facility. Among these was Edward Bowles, of York. He had corresponded with Monk; had held conferences with that dark dissimulator; had ridden in his processions; had gone with overtures to the abandoned King. But, before 1662, he had repented of his choice, and had expressed to some of his friends the conviction that he had been guilty of an egregious error.¹ This conclusion is supposed to have shortened his life.² He died in 1662, shortly before the Act of Uniformity took effect, a humbled, repentant man. How would his regrets have been deepened had he survived to witness the entire result! He was buried on the eve of St. Bartholomew.

It was now the question of the ejected ministers, Ought they to obey the injunctions of the law and to keep silence? In that case, what was to become of their flocks? And what of the world lying in wickedness?

¹ See Thoresby's MSS. Mus. Brit.

² The vicarage of Leeds being vacant by Styles' death, great efforts were used to obtain the induction of Bowles (who is said to have once refused the Deanery of York) to the vacant benefice. But this attempt of a majority of the inhabitants failed, and the living was given to Dr. Lake, who was a thorough Royalist, and served for four years in the Royal army, though he had been a Puritan minister at Halifax. His opponents barred the church doors against him, and it was necessary to employ a party of soldiers to effect his entrance. Lake became afterwards Bishop of Chichester, and was one of the seven bishops who resisted the measures of James II.

We know what answer these holy men gave to such inquiries. The prevalent sentiment was quaintly expressed by Philip Henry :—" When we cannot do what we would, we must do what we can ; God will accept our poor service. When we cannot keep open shop, we must drive a secret trade. There is a mean, if we could keep it, between fool-hardiness and faint-heartedness."

No more striking illustration could be given of the motives by which the ejected were influenced than is afforded by the case of Oliver Heywood. As he lived within the county of York, it is apposite to our purpose. His was, doubtless, an unusually illustrious name. But though he speaks with a more distinguished voice, he only utters the sentiments by which most of his brethren were actuated. The Act of Uniformity scarcely deprived him ; he had been deprived before it took effect. But it effectually prevented his return. When the blow fell, it fell not on him alone, but upon his father-in-law Angier, of Denton, and on his brother Nathaniel,¹ then at Ormskirk. It came, too, at a time when the fortunes of his family were wrecked and his father imprisoned. Yet all these sufferings were faint compared with the anguish he felt, as a true Pastor, in being wrenched from his people. That was a crucifixion indeed ! Feeling that he had a call from God, he resolved, after a short period of hesitation, to preach on. He had been suspended, excommunicated ; but it was not in man's power to recall the command he had received from heaven. His house was beset, in his absence, by soldiers who came

¹ When Nathaniel was about quitting his living, a poor man came to him, saying, " Ah, Mr. Heywood, we would gladly have you preach still in the church." " Yes," said he, " I would as gladly preach as you can desire it, if I could preach with a safe conscience." The man replied, " Oh, sir, many a man now-a-days makes a great gash in his conscience, cannot you make a little nick in yours ? "—*Galamy*.

to seize him. He was forbidden, because of his excommunication, even to appear in his former church; yet he was fined, with wicked cruelty, for neglecting public worship. He was waylaid and insulted; yet he continued to preach in his own house, where, notwithstanding the danger, his former flock eagerly assembled to hear him. Though the times of meeting were constantly changed, there was a system of signalling by which his congregation could be at any time drawn together. When it was no longer safe for him to remain at home, he became the itinerant minister of the whole surrounding district. Garrets, kitchens, barns, outhouses became, for his purposes, temporary sanctuaries.¹ The Word, listened to under such disadvantages, came with unequalled freshness and power. The truth of God was promoted by the means employed to arrest its progress.

The effects of this Act upon the ejected ministers were very various. A few, like Mr. Waterhouse, of Bradford, and Mr. Kirby, of Wakefield, remained quietly in their places, attending usually the churches in which they had heretofore preached; and occasionally, when they could do so safely, addressing an evening sermon to a circle of their own friends. Others, at greater risk, set up the worship of God in their own houses and elsewhere, refusing to relinquish the character of ministers of Jesus Christ. Calamy mentions several of this class:—William Hawden (ej. Broadsworth), who removed to Wakefield; Robert Armitage (ej. Holbeck), who had been formerly a chaplain in the Parliamentary army, and of whom it was said by Calamy, "It could never be discerned whether he was Presbyterian, Congregational,

¹ The anecdotes of the times relate many dangers and narrow escapes from the crowding of people into houses unfit to contain them. See also "Noncon. Memorial," iii. 384.

or Episcopal ;" Christopher Richardson (ej. Kirkheaton) ; Matthew Bloom (ej. Sheffield) ; John Noble (ej. Smeeton), who in his latter days preached much at Pontefract ; Joseph Dawson (ej. Thornton), who afterwards went to Morley ; Christopher Marshall (ej. Woodkirk), &c.

The bolder men were severe sufferers in the cause of the New Nonconformity. Luke Clayton (ej. Rotherham) is said to have been the first minister imprisoned in York under the Act of 1662 ; Thomas Hardcastle (ej. Bramham) underwent several imprisonments at York, Leeds, and Chester ; Henry Swift (ej. Peniston) and Wood (ej. Sandal Magna) were also in York Castle for three months ; Joseph Farrett (ej. Pontefract) underwent "severe straits ;" Elkanah Wales (ej. Pudsey) was hotly pursued as disaffected to the Government ; Timothy Root (ej. Sowerby-bridge) endured great hardships, though he afterwards conformed. The sufferings of others will be recorded in these pages.

Many found security in virtue of having been installed as chaplains in the families of the rich and noble. The names of Dyneley, Bramhope ; Rawdon of Rawdon ; Sir E. Rodes, G. Houghton ; Rich, Bull-house ; Westley, Ravenfield ; Mrs. Hutton, Poppleton, sister to Lord Fairfax ; Sir T. Norcliffe ; Sir Thomas Jackson ; Assheton, Kildwick ; Lady Watson, York ; Sir John and Lady Hewley, Bell-house, do. ; Richardson, Lassell-hall, Kirkburton ; Sir John Wentworth ; Smallwood, Flanshaw-hall ; Lady Lambert, Arnold's-biggins and Calton ; Cotton, Hague-hall ; Cotes, Wath ; Colonel Holland ; Hatfield, Laughton-en-le-Morthen ; Taylor, Wallingwells ; Gill, Carrhouse ; Stamford, Firbeck ; Knight, Langold ; Spencer, Attercliffe ; Sir J. Bright, Carbrook ; Wadsworth, Swathe-hall, are a few of the names which

testify to the sympathy excited among the wealthy by the sorrows of the exiled ministers.

Some betook themselves to other occupations. This was the case with W. Pell, M.A., ejected from G. Stainton, Durham. He practised medicine in the North of Yorkshire.

The year 1663 witnessed a transaction which greatly aggravated the sufferings to which the Nonconformists in the North were exposed. It was the reign of plots ; and the eagerness with which they were invented, or fostered, under Clarendon's administration, and the alarm they produced, show the unsettled and suspicious character of the times. The movement to which we now refer was the " Farnley Wood Plot," so called from a wood in the neighbourhood of Morley. It was by no means the first *émeute* which had been fathered on the sectaries. There was doubtless a substratum of truth in the charge now made ; for when, in uneasy times, are there not those whose eager and sanguine tempers prompt them to precipitate action ? The recent events of 1662 were calculated to work up excitable tempers into an access of frantic zeal.

The facts of the case, as far as they are known, were these :—

The removal of so many valued ministers had caused no little consternation among their flocks. A secret conspiracy was formed, principally in the North, having three objects,—the reinstatement of these pastors, the restoration of Parliament, and the remission of taxes, &c. Some accomplices early betrayed the matter to the Government, who, to entrap and secure the offenders, promoted the further development of the plot. Thomas Oates, who had been a captain in the Parliamentary army, though now a schoolmaster at Morley (in which vocation he seems to have been assisted by his son, Ralph Oates), was probably

inveigled into the affair, and most of the leading Dissenters in the neighbourhood were privy to it. Greatheed, of Gildersome, one of Lambert's soldiers, who had been a major in republican times, seems to have been actively employed in fomenting the insurrection, although he proved a traitor to the cause. The rising was intended to be a very general one; but the intelligence which Government had of the whole movement led to its premature and disastrous explosion.

On the 10th of October, 1663, a few persons met in a retired part of Farnley Wood, near Leeds—where a trench already existed, or was now first formed—with designs against the Government.¹ They were headed by Captain Thomas Oates, aided by Ralph Oates, a clergyman, his son, and amounted in all to about twenty persons. Disappointed that so few were gathered of those whom they had expected, they were advised by Oates to return to their homes. But before they could escape many of them were seized as traitors.²

It was convenient to represent this as part of a widely-organized combination, and several were accused who had probably little hand in the movement. Mrs. Hutchinson states that this conspiracy was promoted by Sir Thomas Gower, sheriff of Yorkshire, employed for that purpose by the Duke of Buckingham, and that this man went about exciting disaffection among those whom the Restoration had disappointed and deprived—especially simple and weak persons in the neighbourhood of Morley and Gildersome. Among other names mentioned, that of Colonel Hutchinson himself was one. He was arrested on suspicion, but was afterwards set at liberty. It would appear that a number of persons had been inveigled into giving a certain measure

¹ Drake's "Eboracum."

² Whitaker's "Loidis."

of countenance to the scheme in its first stages, and it is not unlikely that among these were some ministers who felt the hardship of their present position.

Ralph Oates, the captain's son, a man of no reputation, after being seized, turned King's evidence, and declared the existence of a widely-spread conspiracy. He averred that there had been many meetings before this in Farnley Wood ; that Major Greatheed had been present at one of these gatherings in the North of Yorkshire, and had proposed arrangements for supplying the insurgents with arms, and that it was intended to take the house of Sir John Armitage, a hot-headed persecutor of the Puritans. He implicated Captain Hodgson, and several ministers of the vicinity ; among the rest, Dr. Richardson, late Dean of York ; Jeremiah Marsden ; Fisher, of Sheffield ; and Thomas Jollie, of Lancashire.¹ Even Lord Wharton did not escape accusation.

According to Bishop Parker,—“ Those in whom they placed their chief confidence and hopes failed them most. Smithson, formerly lieutenant-colonel to Lilburn, and Greatheed,—the one appointed general of the North, the other of the West Riding ; but these voluntarily discovered the whole matter at York, by which discovery they lost all opportunity of meeting together, so that when Oates had hid a few of his men at night in the wood, they had scarce separated at break of day before most of them were carried off from their march into prison.”

A special commission was sent down to York in the course of the following winter to try the apprehended men. Drake tells us : “ Thomas Oates, Samuel Ellis, John Nettleton, sen., John Nettleton, jun., Robert Scott, William Tolson, John Forster, Robert Olroyd, John

¹ Whitaker's “ Loidis and Elmete,” 108.

Asquith, Peregrine Corney, John Snowden, John Smith, William Ash, John Errington, Robert Atkins, William Colton, George Denham, Henry Watson, Richard Wilson, Ralph Rymer,¹ and Charles Carre, were condemned and executed; most of them at York, and three at Leeds. Several of these hot-headed zealots behaved very insolently upon their trials. Corney had the assurance to tell the judge that in such a cause he valued his life no more than he did his handkerchief. Two of these enthusiastic wretches were quartered, and their quarters set up on the several gates of the city. Four of their heads were set upon Micklegate Bar, three on Bootham Bar, one at Walmgate Bar, and three over the Castle gates. These were the last persons, except some popish priests, whom I can find executed for high treason in our city."

Among the ministers charged with this insurrection was Stephen Charnock, though no evidence of the fact appears. Dr. Richardson, the ejected Dean of Ripon, emigrated to Holland; Jeremiah Marsden suffered much on account of the suspicions entertained respecting him. During eight years he was the subject of incessant pursuit. He was compelled to remove his quarters twenty-two times. At last he changed his name to Ralphson, Ralph having been the name of his father. Driven from place to place, he at length died in Newgate, leaving a MS., entitled, *Contemplatio Vitæ Miserabilis*.

James Fisher, the ejected minister of Sheffield, also suffered much from a similar accusation. He was brought before the Sessions at Rotherham, at Doncaster, at Wakefield, and at Pontefract, as well as twice at York. But all accounts tend to show his innocence. On one occasion two suborned accusers suddenly disappeared, and Fisher

¹ This Rymer was the father of Thomas Rymer who collected the "Fœdera."

was pronounced acquitted in open court. On another occasion, when a wife-murderer, confined in York Castle, was offered pardon and a sum of money, provided he would so swear as to convict Fisher of treason, he absolutely refused, preferring to be hanged for murder. And so evident were the motives which prompted these accusations, that at a subsequent period, when Fisher had been sentenced to confinement for life, the Duke of Buckingham ordered his release.

Joshua Horton, of Sowerby, a man of no small influence in the parish of Halifax, was suspected, as was old Elkanah Wales. Henry Root, Dr. Maud, and others in the parish of Halifax, were, with Captain Hodgson, arrested and carried to York, where, after an imprisonment of some duration, they were released without trial. Hodgson says there were at least fourscore prisoners, among whom were Parliament men, colonels, majors, lieutenant-colonels, and captains.

Jonathan Priestley, a man distinguished as a Nonconformist at Halifax, expresses, in a letter to Thoresby, what was probably a true epitome of the whole matter:—"So far as I ever understood, it was a pure piece of malice and revenge, to draw in some not very well-meaning people that had a favour for Oliver's government, wherein good people and ministers were generally favoured. I never yet heard of any overt act (as the law calls it, and without which I never knew treason) in the Farnley Wood Plot.¹

We have seen that the Uniformity Act had proved insufficient to prevent the meetings of congregations in secret. To obviate these private gatherings, the Parliament passed in 1664 "The Conventicle Act." This measure provided, that on information given before a

¹ Thoresby's "Correspondence," ii. 331.

justice of any religious meeting numbering five persons beyond the household, each person should be committed to gaol for three months, or pay a fine of £5; for the second offence the penalty was doubled; and a third offence, on conviction by a jury, exposed the offender to transportation for seven years, or a fine of £100; and if the person so transported should return, he "should be judged a felon, and suffer death without benefit of clergy." The hardships inflicted by this Act were enormous, for the justices of the peace received power to enter houses, if necessary, by force.

The Conventicle Act, passed whilst the Great Plague of London was raging, was speedily followed by the Oxford or Five-mile Act. The avowed intention of this measure was to prevent the dissemination of schism and rebellion in the centres of population, and it enacted that Nonconformist Ministers should not "come or be within five miles of any city or town, corporate or borough, sending burgesses to Parliament," in which they had acted as ministers, except on a journey, unless they would take oath that they held it to be "unlawful, on any pretence whatever," to take arms against the King, and that they would not "at any time endeavour any alteration of the government, either in Church or State." The Act besides prohibited all education by ministers or the members of their families, and the penalties it prescribed were excessive, being £40 for each offence, of which the informers should receive a third.

The operation of these severe enactments and the manner in which they were enforced will ever remain a damning blot upon the pages of British legislature. The roll of magistrates was now increased by the appointment of men distinguished for their animosity to Nonconformists, and every justice of the peace was expected to become a

persecutor. Bailiffs scoured the country in search of suspected men, and prohibited assemblies. Informers abounded. Letters were intercepted to gain materials of evidence. Families were broken up. No Nonconformist felt himself safe in his own house. Servant men and maids were liable to imprisonment if they did not inform against their masters. Soldiers were freely employed in executing the orders of the justices; and plunder and disorder of every kind were the natural consequences. Holy men who had lived in quietude and domestic comfort found themselves wanderers on unfrequented ways; they trembled at the sight of a stranger lest he should be armed with legal powers against them. If brought before the tribunals, the Nonconformists were assailed by the coarsest vituperative language, and the apparatus of punishment was often strained most illegally. Gaols were crowded—not with men of hardened vice, whose incarceration would be the safety of the community—but with the best benefactors of society; and where oaths and curses had been once the rule, the prisons now resounded with the songs of Pauls and Silases, whose prayers went up to heaven for the salvation of the kingdom, or the forgiveness of their persecutors. But the severity of the Act neutralized its force; and the pity which was felt for men thus pursued for their very virtues, opened many doors which had been hitherto closed against them.

In the meantime the Church of England was suffering a state of syncope. The necessity of supplying with ministers so many vacant pulpits had forced into them multitudes of men of low position and imperfect education, and sometimes of very questionable morality. In the diary of Pepys, that writer expresses his belief “that the present clergy will never heartily go down with the

generality of the commons of England." The disaffection spread into the following age. In 1736, Swift wrote "concerning that universal hatred which prevails against the clergy." It needs not to be told how the presence of this feeling is shown in the comedies and novels of the period. Eachard, in his "Causes of the Contempt of the Clergy," follows to the same effect, speaking of "ten or twelve pound men," who "had just skill enough to read the lessons with twice conning over." And a writer in the "Tatler," No. 225 (referred to by Macaulay) says: "I have often blushed to see a gentleman whom I have known to have much more wit and learning than myself, and who was bred up with me at the University, treated in such an ignominious manner by reason of that character which ought to bring him to honour." In Coley, after the removal of Heywood, out of ten curates in twenty years, scarcely one of them gave satisfaction to the parishioners.

We need not accept all the statements which party feeling and prejudice have put forth upon this subject. Enough will remain, after due abatement, to show the depletion to which the removal of so many evangelical clergymen had reduced the Established Church.

Nor was it wonderful if the loss of the shepherds had awakened in the minds of their former flocks a deep resentment against the violence which had removed them, and was now "harrying" them through the land. The cadences of the old gospel were yet ringing in their ears; they hated the informers and the men who had suborned them. They were too glad, when opportunity offered, to listen again to the voices which had once touched their hearts, and which had acquired a new power from the high-minded integrity which suffering brought to light.

It was under these circumstances that many of the Nonconformist congregations, whose names are now

familiar to us, were founded. A considerable number of these, especially in the West Riding, owe their origin to the indefatigable exertions of Oliver Heywood. The obstacles thrown in his way by ungodly rulers constituted to him a new call to the exercise of his ministry ; and his labours, interdicted at home, became diffused over a much wider area. The word so preached came with power. When no other minister would brave the dangers, Heywood's lion heart prompted him onward. He suffered much ; he was occasionally in the straits of famine ; he was sometimes apprehended, and was more than once imprisoned. His goods were seized, though there was none who would buy them. But he was unexpectedly befriended. The very officers who were sent to arrest him usually gave him notice of their intended coming. Amidst all difficulties his work went on, and God owned it. Citations and excommunications were vain. Acts of Parliament could not destroy his success. He was Divinely shielded, and Divinely supplied. More than once he dared to occupy his former pulpit (then, as we have seen, imperfectly supplied with preachers) ; and what Baxter, and Bunyan, and Heywood did upon a greater scale, several of the proscribed ministers did upon a smaller. England became a saved and not a destroyed people.

The appointment of the Duke of Buckingham to the Lord Lieutenancy of the County of York had operated on the whole favourably for the Nonconformists. Though nothing could be more worthless than the personal character of this nobleman, his versatility, which was "everything by turns and nothing long,"¹ inclined him at this juncture towards the persecuted. Married to a daughter of Sir Thomas Fairfax, and having

¹ See Dryden's "Absalom and Ahithophel."

a Nonconformist for his chaplain, he could be no stranger to the virtues of that body; but his prevalent reason probably was, that he desired to remove Lord Clarendon, and to take his place. Many incidents are related of his interposition by word or deed in favour of the men on whom the Government of the day bore so hard. It was even reported that, after his duel with the Earl of Shrewsbury, Villiers, like Rochester, had become a penitent. If it were so, it was but the transient hue of the rainbow.

The course taken by the ministers and the Parliament, especially the Commons, had been in many respects far from agreeable to the King, who, naturally facile, and a Roman Catholic at heart, was desirous of introducing measures favourable to the Popish religion. The fall of Clarendon and the rise of the Duke of Buckingham prepared the way for a remission of the persecuting spirit. The Parliament, always hostile to Nonconformists, was prorogued in 1671, and the King, advised by the "Cabal," and having now the prospect of pecuniary aid from France, issued in the following year a declaration on his sole authority as Head of the Church. It ordained the suspension of all penal laws bearing on dissenting persons, and it permitted the use of meeting-places to ministers who should be licensed, on condition that they abstained from preaching against the Government of the Church of England. This Declaration of Indulgence was issued March 15, 1672. Though many of the Independents questioned the right of the King to exercise such a dispensing power, though the Presbyterians were jealous of a measure which legalized the sectaries, and though both parties were apprehensive that Popery would soon be tolerated, the present relief was too great to be refused, and the remarks of Heywood probably express the sentiments of a majority of the nation:—"There is cause of grief

that Papists and Atheists enjoy so much liberty ; but we have opportunity of resistance ; we have liberty to do good as they have to do hurt." "It cannot be doubted," says Hunter in his "Old Dissent," "that the Presbyterians at this time made a great sacrifice of principle, and allowed themselves to be forced into the position which the Independents had occupied on principle and from choice. And hence it is that Bishop Stillingfleet represents the acceptance of the indulgence offered at this time as the true beginning of English Protestant Dissent."¹

In acknowledging this indulgence, some of the Yorkshire ministers (evidently Presbyterian) resolved, with some pusillanimity, at a meeting held at York, that though they accepted the liberty, they would regard themselves, not as acting in opposition to the Established Church, but rather as attempting to promote its spiritual objects ; that they would not preach during canonical hours ; that they would promote the payment to the church of all wonted dues ; that they would endeavour to keep clear of all needless controversy ; that while they would not refuse to preach in Congregational meeting-houses, they would make common cause with the clergy against Popery ; and that, if permission should be hereafter given to them to preach in the Established Churches, they would assist the Conformists by all means in their power. Language like this appears crouching and spiritless to Dissenters of more modern times ; but the desire for an establishment was not yet eradicated from the minds of these Nonconformists, and the resolutions exemplify the deep humiliation felt by conscientious men after the trials they had undergone.

Advantage was taken of the favourable juncture, and

¹ Hunter's Heywood, p. 227.

congregations, which had hitherto existed only in secret, began to be regularly organized. Though the dispensing power of the King was justly questioned, and the duration of liberty was felt to be very doubtful, a few ecclesiastical edifices were now erected. Among the earliest of these was Mill-hill Chapel, Leeds, for a Presbyterian congregation, and Call-lane for an Independent one. Northowram, Heckmondwike, Warley, Hull, Rotherham, Wakefield, Sheffield, &c., trace back some of their earliest movements to this important period.

Many ministers whom the Act of Uniformity had ejected had now finished their course. Among these were Farret of Pontefract, Fisher of Sheffield, Elkanah Wales, formerly of Pudsey, Parret of York, Hawksworth of Hunslet, Smallwood of Batley, and others.¹ The question naturally arose among the survivors, how was the succession of ministers to be maintained? The answer to this inquiry was the establishment of a private Nonconformist seminary.

We have seen that among the number of ejected ministers was Richard Frankland (a native of Giggleswick, where the tombstones of his family are still to be seen). He was educated at Christ's Church, Cambridge, and was a man of considerable learning. When Cromwell erected an university at Durham, he had been fixed on as

¹ One of these deaths, that of Edward Hill, formerly of Huddersfield, ejected from Crofton, near Wakefield, was very affecting. He had attained a prolonged age, and was confined to his room. In the same chamber was his wife, who had been bedridden for two years, and was near her end. Hill left his bed with difficulty to take leave of her, and as he kissed her for the last time, he said, "Ah, my dear wife, thou hast followed me for forty years; tarry a little and let me go before thee." He was with some difficulty carried back to his couch, and immediately expired—his wife dying within two hours. They were buried in Halifax in the same grave.

one of its professors. On the Restoration he lost that appointment, and the Act of Uniformity took from him his living at Bishop's-Auckland. Cosins, Bishop of Durham, whose palace was in the vicinity, pressed him to conform, offering him preferment. When this invitation proved useless, the Bishop asked him if he would accept ordination at his hands, privately administered. Still Frankland refused.

After Bartholomew Day he lived on his own property at Rathmel, near Settle. He there began a private academy for the education of young Dissenters. The situation was extremely retired, being far away from any large town, and as beautiful as retired, for the country is extremely open, and the mountains of Ingleborough and Pennigent bound the horizon. When the indulgence of 1672 was issued, Frankland became acknowledged by the northern Nonconformists as the educator of their future ministry. He was not long allowed, however, to remain in quietude. As one of the provisions of the "Five Mile Act" prohibited instruction by the ejected ministers, Frankland was continually harassed by its penalties. He was compelled to remove frequently from place to place. In 1674 he went to Natland, near Kendal, where he was invited to take the pastorate. Thence he emigrated to Hartburrow, Lanc., and thence, in 1683, to Calton, where the son of General Lambert, whose wife was favourable to Nonconformity, resided, and in 1686 to Attercliffe. During these movements, and though often exposed to serious consequences, Frankland maintained his academy. Though not a popular preacher, his good sense, his piety, his humility, and his zeal in the maintenance of truth, gained him great respect and regard. His seminary was frequently visited by Heywood, who took much interest in the progress of the students, among whom were his two

sons, and did not fail to give them good advice. From this institution came most of those ministers distinguished in the next generation for piety and usefulness.

Another change took place in the position of the Nonconformists. Charles II. had been compelled by his necessities again to summon his Parliament. On their first meeting, 1672-3, they questioned the authority by which his indulgence had been granted. The pressure put upon the King by the High-Church party was extremely strong, arising from the suspicion that it was the Royal intention to reintroduce Popery. The Test and Corporation Acts (which provided that all officers, civil and military, and all members of corporations, should take the oaths of allegiance and supremacy, and receive the sacrament according to the forms of the Church of England) were passed. In Halifax, the Vicar, Dr. Hooke, who was greatly irritated by the erection within his parish of a meeting-house at Sowerby, in which movement Mr. Joshua Horton had been a principal actor, demanded that the governors of the Grammar School should qualify under the Act; and when Horton, who was one of them, refused, Hooke proceeded to acts of direct hostility against the Nonconformists. Two of them were excommunicated for refusing to take the churchwarden's oath, and only escaped severer penalties by the payment of a fine.

In the year 1675, the indulgence was withdrawn, and matters returned to their former state of persecution, suspicion, and bewilderment. The Nonconformist assemblies were interrupted. Heywood dismissed his congregation at Northowram, though he soon resumed his active labours. Agitation and terror again ran through the land.

About this period, Yorkshire was revisited by a clergyman whose name soon after became prominent in the ecclesiastical movements of his age. This was John

Tillotson. His father was a clothier, residing in Haughend, Sowerby, and was for some time attached to the Congregational body in that place; his mother suffered from mental aberration. Whilst at Cambridge, Tillotson had been a pupil of David Clarkson, with whose opinions he then sympathised; and in his early days he had preached and published one of the "Monthly Exercises." But he subsequently complied with the conditions of the Act of 1662. It has been often asked—Was he Episcopally ordained? And unquestionably, though the report once current as to his baptism has been proved fallacious, that which has respect to his ordination has not received a satisfactory reply. Tillotson soon attained to eminence as a preacher. His pure style and his usually sound and moderate opinions contributed to this popularity, and these advantages were combined with a benignant disposition which kept him still in association with many of his former friends. He rose by successive steps to be preacher at Lincoln's-inn, and lecturer at St. Lawrence, Jewry, where his Tuesday Sermons drew large audiences. In 1672 he became Dean of Canterbury. It was at this stage of his preferment that he visited Sowerby, his native place. Heywood says: "Dr. Tillotson came to Sowerby May 21, 1675, to visit his aged father, Robert Tillotson, who is eighty-two; allows his father, who traded all away, £40 a year to live upon. Preached at Sowerby twice on Lord's Day, May 23, being Whit-Sunday, on 1 John iii. 10, plainly and honestly, though some expressions were accounted dark and doubtful. May 30, he preached at Halifax." Tillotson, with a few failings, was a man of a high order both of talent and religious virtue. His name, associated with the memories of Burnet, Tennison, Stillingfleet, and Sharp, will ever shine amidst the brightest luminaries of the Established Church. He never forgot

his former Nonconformist friends, and was intent throughout his life on affording them redress, and in modifying the acerbities and Romanistic tendencies of the body to which he belonged.

We have seen that the provision for maintaining the ministry had been a matter of anxious concern to the Nonconformists, whose ranks death was now constantly thinning. Hitherto, though an ordination had been held in Manchester, they had usually abstained from inducting ministers. But the time was now come when a decisive step must be taken. At the suggestion of Frankland, who was naturally desirous of the recognition of his young pupils, a day was fixed on which three ministers should be appointed for Yorkshire. Their names were—John Isott, John Darnton (ej. Bedlington, Northumberland, before he had been ordained), and Richard Thorp, of Hopton. The place appointed was a preaching-house known as “Richard Mitchell’s,” near Winterburn, in Craven. Rev. Thomas Jollie (ej. Altham), a Congregationalist, was invited, together with Rev. Anthony Sleigh (ej. from a place in Cambridgeshire), but neither of them appeared. Perhaps they shrank from committing themselves to such an innovation, or apprehended danger from their enemies. Three ministers only were present to conduct the service, Frankland, Dawson, and Heywood. The proceedings were arranged according to the Presbyterian formula, and many of Frankland’s pupils were present. This formed the precedent for many similar services. The separation of the Nonconformists from the Church of England was now complete.

The issuing of the King’s indulgence, though afterwards recalled, had tended not a little to quicken the embers of Nonconformity into a bright and glowing flame. This did not escape the persecuting party ; and about the year 1682

they employed, with renewed energy, all the apparatus of cruelty. From that time till the close of Charles II.'s disastrous reign, the history of Nonconformity is a recital of continuous vexations, troubles, and dangers. Heywood records the following facts in his carefully-kept diary:—

“On August 30, '82, at mine own house, we kept a solemn day of thanksgiving to God for the public liberty we have enjoyed in my house without interruption above ten years, notwithstanding many warrants issued out against us, as well as others. Yet we have been secured, through the moderation of our officers, as instrumental, when all the societies round about us have been sadly broken and scattered. Mr. Smith at Kipping, Mr. Dawson at Closes (Cleckheaton), Mr. Jos. Holdsworth at Heckmondwike, meet, not in the day, but in the night, for these several months. So at Leeds, Morley, Topcliffe, Alverthorpe, Mr. Whitehurst's at Lidiat, all have been in some way hindered in the places they used to meet in, and the times they met on. And in Craven they have been fined. At Sheffield they were all taken off; some troubled at Sessions, watched. At Jo. Armitage's they met in the night. At Robert Binns' hitherto obstructed; scarce any place in the county free. Mr. Ward of York hunted, fined £40; scattered; scarce any place in the county free, except Hull. And yet we in this poor Northowram have been quiet, never informed against, disturbed, molested; only two or three days we began a little sooner than at other times, and that was but when we knew what time the officers would come.”¹

¹ Thoresby's Museum contained the following MSS. We copy the title with his remarks upon it:—“‘Alphabetical List of the Names of the Dissenters in the Parish of Leeds, drawn by Alderman Headley, with the Convictions, Fines, &c., 1683.’ These papers are given by Mr. Bryan Dixon, whose name is amongst those devoted to ruin, yet afterwards singled out as the only person he durst confide in at his death.”

The preceding extract makes mention of Smith of Kipping. From an extant MS. volume of this minister's sermons (lately in the possession of the Rev. R. Pool, and transcribed by Mr. Scales in his extracts), we present the following :—

“Aug. 30, '84—Gen. xvii. 2.—Kipping, 10 at night—
 Bailiffs unweariedly diligent with warrants against us.
 Sept. 5, Kipping, 9 at night. . . . Brother B.'s, 9 at
 night. Kipping, 7 at night. . . . 24 May, 1685,
 at Brother Berry's, at 3 in the afternoon. Argile is come
 into Scotland. Parlt. meet at London. Parlt. in Scotland
 makes it banishment or death to those that conform not,
 yet says they establish the protestant religion. . . .
 1 month, 2 day, 1683-4, Kipping at 4 in the morning.
 1 month, 9 day, 1683-4, Kipping, 7 at night, Col. i. 1.
 1 month, 1683-4, Kipping, break of day. Judges at Assizes
 now give Justices a charge to present us at 20 pound a
 month and 1s. a month's absence. . . . March, or
 1 month, 30 day, '84, Kipping, break of day. 6 day of
 2 month, 1684, Kipping, 9 at night, Lord's day, now
 mad in persecuting. . . . 1 June, 1684, Shuckden at
 9 forenoon. Mr. Whitaker is taken Lord's day before.
 8 June, Kipping, 10 at night. 69 names presented at
 Leeds, many fined; some in 6 times £20 for abs. . . .
 29 June, 1684, 9 at night. Now warrants out again,
 worse and worse still. Ormond now is sent into Ireland
 to call a parliament there. 13 July, 1684, Kipping, 9 at
 night. Jeffrey, Chief Justice, comes to the Assize with
 special instruction and commission from the King to
 prosecute all Protestant Dissenters besides Quakers, giving
 him, it is said, his ring off his finger, and tells him he
 personates him; sends new charter to York, and he dis-
 places and places aldermen, &c. 20 July, '84, Kip-
 ping, at 2 in the morning, Col. i. 4. At the Assizes

Mr. Ward and Mr. Taylor and twelve more are committed ; called rogues, traitors, whiggs by the Chief Justice. Charter is surrendered. He tells them the King's pleasure is to root out all phanatics through the land. . . . Aug. 17, '84. That morning Mr. Heywood is taken at 5 o'clock. Mr. Smith is intended to be taken this week at James Hasted's, but Mr. Holdsworth is there. Col. i. 5. Aug. 24, '84. Kipping, 10 at night. Col. i. 5. Then Mr. Heywood is bound to Assizes. William Naylor, and four with him, in prayer with a sick man, are taken, and a conventicle made of it. Aug. 30, '84. Now, bailiffs are unceasingly diligent to apprehend ministers and people. . . . 2 month, 4 day, '86, Kipping at sunrise. 2 Kings vii. 3, 4."

In transcribing the above extracts, Mr. Scales justly observes : " Amidst all the perils and dangers to which their worship was exposed, it is gratifying to observe how, in the midst of all, this faithful pastor called their attention to the glorious and essential truths of Scripture, and made these the themes of instruction and edification."

Heywood himself refers to his position at the end of 1684 as being more difficult than at any period of his life before. He was bound to good behaviour in recognizances of £100, and was keenly watched in the hope that this bond would be forfeited. He speaks of his troubles being greatly increased by the fear of his apprehension constantly present to the mind of his wife. At length his enemies triumphed. He was found guilty of having a riotous assembly in his house ; and failing to enter into sureties for " good behaviour " (which meant desisting from preaching), was sent to York, and ordered to pay a fine of £50. At York he found Whitaker, of Leeds, whose company was consoling to

him, and Heywood was soon joined by his wife. He and his associates pursued here a most devout and systematic course of occupation. They fortified their minds for future trials by much prayer and study of the Bible and Foxe's "Martyrs." Whilst in prison they were visited by Lady Hewley and Mr. Frankland. Both ministers, being unable to speak to their people, wrote sermons, which were afterwards read to their assembled flocks. Owing, probably, to the intercession of his wife, Heywood was not long incarcerated. No sooner was he at liberty than he resumed with eagerness his beloved work, and whilst yet in the city he had spoken at more than one meeting in the vicinity. Before he left York, he received intelligence of an event of the highest importance. Charles II. had died; died surrounded by vile companions and courtesans; died without a word of repentance coming forth from his godless lips; leaving to the world the memory of a name expressive of lust, baseness, and treachery; of a reign in which God was greatly dishonoured and His servants deeply insulted and outraged; and of an example which warns off profligates, perjurers, and persecutors.

All lovers of the Protestant religion regarded the accession of James II., 1685, with the utmost alarm. The new King lost no time in making known his brother's dying reconciliation with the Church of Rome, and in avowing himself of that communion. The severities against the Nonconformists were renewed. The High Church party prompted an address to the King requesting him to enforce the penal laws against Dissenters; thus reviving a persecution which had begun a little to abate. As one of the first consequences, Richard Baxter, who immediately after the King's accession had been committed to the King's Bench by a warrant of Lord Chief Justice Jeffreys, was brought to trial, and exposed to the most

outrageous indignities at the hands of that godless and brutal man. "All the meeting-houses of Protestant Dissenters," says Neal, "were shut up; the old trade of informing revived and flourished; the spiritual courts were crowded with business; private conventicles were disturbed in all parts of the city and country. Dissenting ministers could neither travel the road, nor appear in public but in disguise, nay, they were afraid to be seen in the houses of their friends, pursuivants from the spiritual courts being always abroad upon the watch."¹

The state of affairs in England was now advancing rapidly towards another crisis. The rebellion of the Duke of Monmouth in England, and that of the Earl of Argyle in Scotland, manifested the state of public feeling in both countries. The Nonconformists were suspected, however, of having their share in these insurrections, and thus a pretext was afforded for new severities. But now the gaols of England were full; those of York and Hull were crowded with merchants and tradesmen who had been known to hold liberal opinions. They were thus happily preserved from complicity in the transactions themselves.

In 1687 the scene changed. The hostility of the clergy to the Romanists drove the King to the contrary side.² On the 4th April, he issued a Declaration for the

¹ Neal. Vol. v. p. 5.

² In the Memoirs of Sir John Reresby, Bart., the last Governor of York (published 1735), he says that the Duke of York (afterwards James II.) was thought to be a friend to Presbyterians; for not long before 1670, a Nonconformist minister being prosecuted for preaching in a Conventicle, it was reported that His Highness the Duke of Buckingham (then principal minister of state) had written in his favour to the justices, "but the Duke of York, as I was one day attending on him in St. James's Park, called me to him and declared that he had not concerned himself at all with it, though he was such a friend of that sort of people, that he could wish the law had not been put in execution,"—or words to that effect.

suspension of all penal laws against Nonconformists ; and as he had formerly endeavoured to gain over the Church party against Dissenters, he now attempted to gain the Nonconformists against the Prelatists. The King required the Declaration to be read in Churches. The clergy refused. In the meantime the Dissenters, at least the more sagacious of them, were in no little perplexity. They gained, indeed, a momentary respite ; but if they admitted the right of the Sovereign to set aside laws without the consent of Parliament, they clearly foresaw that the power would in the issue be employed for their own destruction. Whilst, therefore, many addresses, as from York, Sheffield, Hull, and other places, went up to the throne expressive of the gratitude of Dissenters that the prisons were now opened, and that religious worship was free, Baxter, Howe, Stretton, and their religious followers stood aloof from such demonstrations.

We need not say how the Prelatists, sympathizing with their clergy, turned restive ; nor how the seven bishops, among whom was Dr. Lake, once Vicar of Leeds, and Sancroft, formerly a pupil of Jollie, Attercliffe, remonstrated, were committed to the Tower on a charge of libel, and were tried and acquitted.

Those who looked no farther than to the present relief, rejoiced in the liberty they had attained. " This may be called," says Heywood in his diary, "*annus mirabilis*, the wonderful year ; and from this time it may be said, What hath God wrought, principally in the liberty of the Gospel in these three nations ? All persons expected a greater restraint than formerly, and there was great cause to expect a sudden desolation or violent persecution from the popish party, that had long waited for, and now at last obtained, a prince of their own religion. But behold the contrary ! Godly Dissenters have gained ground, and grown

more numerous than ever, and meetings are set up where never were any before, even in popish places, as I have been informed this week, so that Papists and Quakers complain nobody is a gainer by this liberty but Presbyterians ; blessed be God ! ”

Heywood availed himself of this occasion to erect a meeting-house for the benefit of the congregation, who had hitherto worshipped on his own premises (1688).

Among the benefactors of this period may be honourably distinguished the Lady Mary Armine. She was a grand-daughter of the 6th Earl of Shrewsbury, and a friend of Richard Baxter. As patroness of Rodwell, once forming part of Nostell Priory, she founded Almshouses at Monk Bretton, and left a rent-charge of £40 for 99 years, to be employed in relieving poor Nonconformist ministers in the counties of Derby, Huntingdon, and York. Of this charity, Rev. Richard Stretton, formerly of Leeds, at this time minister of Haberdashers' Hall, London, was the administrator, and Thoresby the Yorkshire correspondent.

Stretton's pious zeal went farther. The removal by death of the most influential supporters of Nonconformity had left the Dissenters of Yorkshire without the means of sustaining their academies. Stretton, in this crisis, besought the aid of some of the wealthy merchants of London, and distributed their subscriptions, made for the purpose of sustaining young men during their preparatory education. (He continued these efforts till extreme old age, and died much respected and lamented in 1712. Matthew Henry preached his funeral sermon from the appropriate text, 2 Cor. viii. 6, “ Thanks be to God who put the same earnest care into the heart of Titus for you.”)

We have already obtained incidental glances at the modes of acting in these troublous times. Let us, in

concluding this chapter, take a passing review of the actors themselves. Time has worn off from modern Dissenters some of the features which distinguished their fathers; but the partially obliterated lines are well worthy of being restored.

The Old Nonconformists did not, like the Quakers, affect any peculiar attire. Some of them, as Dr. Owen, were even ridiculed for the contrary. Yet, in most cases, simplicity of dress was regarded as becoming their religious profession, and the poverty of most of them rendered finery impossible. The gloomy manners and prim language assigned to them by dramatists and writers of fiction were "a weak invention of the enemy;" yet the scenes through which they had passed could not fail to leave corresponding indentations of care and sorrow on the sufferers. Many of the early ministers were scholars and persons of liberal, because University, education; some were born gentlemen, and a few were men of rank and influence. The majority had associated with the gentry of the land; even after their ejection they moved in good society still, for of such a character were the families from whom they received hospitality and protection.

Their religion was no formal envelope; it was the intensest conviction. Conversion—a word to them of the deepest meaning—gave its hue to the whole course of their lives. To be a Christian was, in their eyes, to stand face to face with the invisible world, with everlasting destinies; it was to see God. To them the Bible was in the strictest sense a Divine oracle. They had not, indeed, learned to distinguish the Old Testament from the New; and the institutions of Judaism gave a direction to their whole Christianity. They not only believed the supernatural to be an essential element of religion—in which they were right; but they looked for its intervention on every slight

occasion—in which they were clearly wrong. Ghosts, omens, witchcraft, danced continually before their eyes ; and they were apt to credit every tale of wonder—without too nicely examining its authority—as a message from heaven. But they lived by prayer ; and they well knew that prayer was not in vain. They cultivated the closest habits of introspection. To record their thoughts and actions was with many of them the work of each day, although in after times it sank down into a mere habitude, and seems to us, who look on with other eyes, not worth the trouble it must have cost. The Sabbath was observed according to the strictest rule of interpretation ; whilst carelessness in its maintenance was the mark of the enemy and the persecutor. To them it was a jewel of priceless value, neither to be desecrated nor neglected. The master of each family was the High Priest of his household. Like Job, he continually offered burnt offerings and sacrifices according to the number of them all. The parents laid their hands upon their children's heads and blessed them. The Scriptures were read, and often expounded, in order. Lord Rochester charged his infidelity upon the long sermons of Dr. Manton, which his aunt compelled him to read in his childhood. In some small respects this complaint might be true ; for the good are not always wise. But very different results followed, in general, the old Nonconformist training, and the children who had seen their fathers suffer for conscience' sake, were usually ready to suffer in their turn also.

The preaching of the Nonconformist ministers was not without its peculiarities. Its *forte* was amplitude, not concinnity. Their topics were usually placed on a revolving wheel, till every phase of the subject had been exhibited and exhausted. No illustration was disdained, whether drawn from books or from living reality ; there

might be found sentences from learned authors, and often epigrams of the preacher's own. The value of the sermon was greatly intensified by the scarceness of existing books, and by the comparative rarity of the subject, for much preaching had not then made men familiar with Bible truths, and the Scriptures were mainly new to English readers. The times, too, were exciting; it was the duty of every minister to turn them to account; and the sufferings of the preacher greatly deepened the effect of his message, for there could be no doubt of the earnestness of the man who had shown himself ready to face all dangers rather than to forsake his God. If the speaker preached in peril, the hearer heard in peril too; and such conditions are not the elements of sleepy congregations. In addition to the ordinary services, frequent meetings were held under the head of thanksgiving or fast-days, commemorative of occasions of joy or sorrow.¹ The word "fast-day" must not, however, be understood too literally. It had the same general meaning which still obtains in Scotland. It is amusing to observe in the Heckmondwike Church record the following entry:—"Nov. 14, 1678. Laid out for meat on the fast-day £00 01s. 01d." (1s 1d.), and it reminds us of South's sarcasm against Owen, that he began his fast after dinner. But in process of time "fast-day" came to mean no more than a day of religious solemnity. Such a period always preceded the celebration of the Communion.

It has been usual to regard the practice of reading

¹ We shudder at the length to which the occasional services of former days were extended; seven hours, with a quarter of an hour's interval, were not uncommon. But to have ridden, perhaps to have walked, many miles in quest of spiritual food, was not likely to render men impatient of the turning of the hour-glass, which stood in the pulpit and measured the time. To children, however, the infliction must have been one of indescribable torture. That it was so Lister's Memoirs bear witness.

sermons as of comparatively modern origin. This is clearly a mistake, though doubtless the habitude was formerly less frequent than now. The Scotch complained of Nye in 1643 that he read much out of his paper-book, and it is in evidence that Sharp, of Mill-hill, "that incomparable preacher," as Thoresby calls him, read his sermons. Where sermons were not thus delivered, ample notes were employed, even by Heywood himself. In some of the histories of Morley the expression "preaching minister" is interpreted as if in contrast to one who read his sermons. In reality it was meant to be in opposition to one who merely read homilies, and perhaps could scarcely accomplish that.

The order of Nonconformist service was not very different from that with which modern Dissenters are familiar; but there was no instrumental music. Such an accompaniment would have been deemed profane, and it was not employed subsequently without great disquietude, as in Horton-lane, Bradford. Indeed, singing in general was held by our forefathers in no special favour, under the impression that many, in a mixed congregation, must utter sentiments they did not feel. Some bodies dispensed with it altogether. It must, however, be acknowledged that the psalmody was not very inviting. The Scottish psalms, though written by an Englishman, were soon disused, and beyond the productions of Patrick and a few hymns of Baxter, there was little to kindle devotion till Watts and Doddridge changed the scene.

The veneration with which, in their best days, the Nonconformist pastors were held by their flocks was almost unbounded. The influence of their purity was heightened by the fact that the smell of fire had passed on them. They were consulted, not only in what were termed cases of conscience, but in the ordinary affairs of life, and their

prayers, both public and private, were regarded as invaluable. It was deemed an honour to have their acquaintance, to protect them in their adversities, to learn from them how to act and how to suffer.

Congregationalists and Presbyterians did not greatly differ from each other to the outward eye. But they were wide asunder in their special principles. Whilst Presbyterianism clung to State authority, Independency regarded the Church mainly as a simply voluntary society, every member of which was equal. Such churches were usually formed by the intended members standing in a circle, hand clasping hand, whilst in the presence of witnesses from other churches, they solemnly pledged themselves to a covenant previously drawn up, and afterwards signed. Subsequently, each member admitted solemnly added his name. As no one church possessed control over other churches, but only over its own members, before a pastor was chosen he was admitted by vote into the body which afterwards summoned him to the special service. "There is also a distinguishing feature of Independent Church discipline that their minister is so far from being *persona ecclesiæ*, as Blackstone denominates an incumbent, and invested with sacerdotal authority, that there was usually another person—not a minister, but a layman—whom they called a ruling elder, whose office somewhat resembled that of *Censor* among the Romans, or the *Ephori* among the Lacedemonians, who had power to call the minister or any other member to account in a summary way if the conduct of either of them appeared wrong, and if they did not submit to his reproof, to present them to the Church for censure, degradation, and excommunication."

Very few of the edifices which accommodated the first Nonconformists are now standing. They were

¹ Protestant Dissenters' Mag., vol. vi., 1799.

placed for the most part in retired situations, where the worshippers would be least exposed to interruption, and they were little distinguished by exterior or interior adornment. The square pews, with their linings of green serge, the hat rails inserted in the outer panels of the galleries, the uncouth accommodation, the shutters which protected the quarreled windows from injury, were peculiar features, and are now obsolete. As Sunday-schools had not yet arisen, the instruction of the young formed a prominent feature of the Sabbath exercises, and the Assembly's shorter catechism was carefully learned, and sedulously explained by the Pastor of the flock. A few minor observances may be promiscuously added. Collections were often made on the briefs issued by authority to the parish churches, and not infrequently, a deprived and suffering minister having been asked to preach, contributions were solicited on his behalf, which he sometimes stood in the aisle to receive. The Lord's Supper was often, perhaps usually, administered in claret wine and with the finest bread procurable. In addition to Scriptural names, which were common, others were meant to be peculiarly expressive. "Accepted Lister" stood as a memorial of his mother's sense of Divine favour; "God's-gift Kirby" marked the thankfulness of the father; "Deliverance Larkham" indicated a special interposition.

Remarks on similar peculiarities might be much extended. Our space warns us to forbear. If canonization were Scriptural, some of these eminent men emphatically deserved it. But even to Oliver Heywood, and in such a town as Halifax, not a monument has been accorded. These saints have higher distinctions. Their witness is in heaven, and their record is on high. They have left to posterity an imperishable example, more-

over, of pious holiness, of heroic endurance, of untiring labour, of distinguished usefulness, the remembrance of which will light up many a languid eye, and which will reproduce themselves in future generations of the Church of God.

CHAPTER THE THIRD.

RECOGNITION.

FROM THE REVOLUTION TO THE DEATH OF QUEEN ANNE, A.D. 1688—1714.

WE are now to witness Nonconformity, though by no means freed from difficulties, assuming the form of a regular and settled institution.

“The Act of Toleration,” which commemorated the Revolution and the reign of William and Mary, was passed in 1689. The very title of that measure represents to modern ears the assertion of a right to persecute, not insisted on; terrible powers lying dormant; a beast of prey in a forbearing and gentle mood. At the time, however, such thoughts did not rise in the minds of our forefathers. Religious equality was then imperfectly estimated, even by the best; and the spirits of the Nonconformists had been so broken by successive onslaughts that the cessation of terror was in itself a boon when it could be enjoyed with a safe conscience. Yet this measure of Toleration was a compromise which satisfied no party; the Prelatists were offended by what it gave; the moderate party (including the King) were disgusted with what it withheld. It by no means repealed all the

penal laws by which religion was outraged ; it left those against the Romanists in full force. It did not remove punishment on non-worshippers at parish churches. Heresy was yet a crime. Subscription to the doctrinal articles was still demanded, and the Corporation and Test Acts remained in full force. Dissenters were not even now permitted to instruct the young.

But, notwithstanding these and other exceptions, the influence of the Act was salutary ; it was a soothing application to a lacerated wound. It permitted much liberty ; it reduced informers to their own insignificant dimensions ; it let in fresh air to the crowded prisons ; it authorized the worship of God. Congregations previously formed now began to show themselves. Buildings for their use arose in all directions.

The King's hopes and efforts had been strongly in favour of a comprehension, and of the removal of the Sacramental test. He failed in both. The old Church party was still strong ; and the hatred of Popery, which had mainly prompted the Revolution, having been now gratified, concessions in favour of Dissenters were wrung from them with much difficulty. Nor did comprehension find favour in the eyes of the far-seeing Dissenters. They knew that such a measure would only include a certain number, and that those beyond that circle would be more distant than ever from the liberty they desired.

Hitherto we have classed Presbyterians and other bodies together under the general name of Nonconformists. Let us see what was their position on the passing of the Act of Toleration. (In this estimate we avail ourselves of the Cole MS. in the British Museum, and of the observations of Hunter upon the statistics there furnished.)

An Order of Council issued January, 1688, brings the following returns :—

In the province of Canterbury—Conformists, 2,123,362; Nonconformists, 95,151; Papists, 11,878.

In the province of York—Conformists, 353,892; Nonconformists, 15,525; Papists, 1,987.

Nonconformists thus appear to be only 1-24th of the whole population, though it is easy to imagine that the time had not yet come when they could declare themselves openly, and that the real number might thus be somewhat greater than it seemed.

These congregations were very unequally distributed. As is always the case in times of persecution, they were more numerous in the hill-countries than in the valleys below. Leeds presented only two congregations, one Presbyterian and one Independent; Hunslet, Holbeck, Bramley had disappeared. Halifax asserts a special superiority. That town, Northowram, Sowerby, Elland, Mixenden, Warley, Eastwood, Lightcliffe, remained memorials of the labours of Oliver Heywood and Matthew Smith. Sheffield presented a flourishing aspect, having Rotherham for a near neighbour; Stannington and Fulwood being their chief county congregations. Wakefield, Morley, Thornton, Pontefract, Doncaster, Elland, Bingley, Idle, Pudsey, Bradford, Greenhowhill, Heckmondwike, Flockton, Cleckheaton, Topcliffe, Hopton, and Lidget, all had their assemblies. There were congregations at York, Clifford, and Knaresborough, in all which Lady Hewley was known as a benefactress. The Lamberts cared for Horton and Winterburn; Lord Wharton for Swaledale; the Rodeses for Long Houghton; the Dineleys for Bramhope, and there were small congregations at Newton and Rathmel. In the North Riding were Ayton, Whitby, Scarborough, Malton, Selby, Appleton. In the East Riding, Hull, and its neighbour Cottingham, Beverley, S. Cave, Bridlington, and Swanland.

It is a memorable and painful fact that, after the great impulse which Puritanism had given in Yorkshire to the doctrines of the Reformation, so few Nonconforming congregations should be found representing those truths. It must, however, be borne in mind that in some of the churches of the Establishment Evangelical preaching was still continued.

Till now, though they frequently mingled together in Divine worship, and sometimes, as in Sheffield and Northowram, were united in one communion, the Presbyterian and Congregationalists had constituted, in the main, distinct bodies. They did not, indeed, greatly differ in forms of worship, and they could at any time have readily exchanged services. Independents adhered substantially to the Assembly's catechism, and the Congregational principle of purity of communion began to be imitated by a few Presbyterians. But there were many points of difference. In general, the Presbyterian sacrament was open to all comers, and those who had attempted to impart greater strictness to its observance had found the enforcement to be well-nigh impossible. The temporal kingdom was still a Presbyterian dream, though sorely shaken by the events of recent times. The cup had been dashed down from their father's lips, yet the children had not lost all relish for the enticing draught. Their hope was still in "comprehension," though its embrace would have assuredly strangled them altogether. But the Presbyterians regarded Independency as the treacherous foe which had robbed them of their promised inheritance.

On the other hand, the Congregationalists, with all their regard for the Presbyterians as Christians, regarded their movements with extreme disfavour as the origin of many of the evils which Nonconformity had suffered. Had not Presbyterians treated them with jealousy and bitter-

ness? Had they not intrigued for, and at last brought in the hated Stuarts? Did they not still acknowledge the State alliance which had made them victims? The views taken by the Independents were not altogether clear; but the waters, though not perfectly transparent, were in a rapid course of defecation.

Yet both parties, once fellow-sufferers, and now included in a general amnesty, judged the time to be one in which they might well think of agreement. Movements for this purpose began in London, 1691, and the recommendations of eighty metropolitans were sent from thence through the entire kingdom.

Already the Presbyterians of Cheshire, Nottinghamshire, and part of Lancashire, had pledged themselves to this agreement. It was now attempted in Yorkshire. A joint letter from the two ministers of Leeds, Sharp the Presbyterian, and Whitaker the Independent, invited Heywood, whose church united both parties, to summon a deliberative assembly for the purpose of promoting their union. Difficulties arose in the outset respecting the place of meeting. Heywood proposed Leeds, the Leeds ministers preferred Morley; at length Heywood fixed on Wakefield, and named Sept. 2 as the time. This was the period at which a monthly lecture was usually held, at the house of Mr. Kirby. Similar difficulties arose respecting a preacher, and in the end the sermon was undertaken by Heywood himself. Twenty-four ministers and students assembled, to the no small wonderment of the inhabitants of Wakefield. The Pastors were afraid of their own gathering, and, lest treasonable designs should be suspected, took different routes to the house where they dined. Heywood has preserved a list of the ministers thus assembled:—

Rev. Richard Frankland, Rathmel.

Rev. Edward Prime, Sheffield.
 Rev. Thomas Johnson, living at Painthorpe.
 Rev. William Hawden, living in Wakefield.
 Rev. Oliver Heywood, Northowram.
 Rev. Joseph Dawson, Morley.
 Rev. David Noble, Heckmondwike.
 Rev. —. Wharam, Great Houghton.
 Rev. Nath. Baxter, Sheffield.
 Rev. Richard Thorp, Hopton.
 Rev. Thomas Sharp, Leeds.
 Rev. Thomas Whitaker, Leeds.
 Rev. Thomas Elston, Topcliffe.
 Rev. Matthew Smith, Mixenden.
 Rev. John Holdsworth, Alverthorpe.
 Rev. James Wright, Attercliffe.
 Rev. John Heywood, Ravenfield.
 Rev. Eliezer Heywood, Wallingwells.
 Rev. John Lister, Elland.
 Rev. John Ray, Closes, (Cleckheaton).

together with four candidates for the ministry, Nathaniel Priestley of Warley, Jonathan Wright of Idle, Sagar of Alverthorpe, Gill of Pontefract.

No minister was present from York, perhaps, as Hunter conjectures, because it was not in the Riding. He adds, "there are a few names which might have been expected to appear in this list and do not, the most remarkable of which is that of Timothy Jollie, of Sheffield, for whose absence I am unable to account." Besides these ministers, many other persons were present.

The meeting commenced with prayer offered by Frankland. Heywood then read over, one by one, the heads of the proposed agreement. Except some remarks made by Frankland and Sharp, no one seems to have raised any question. Thoresby, who was present, refers to the

meeting as peculiarly unanimous and agreeable. The coalescing parties were to be known as "The United Brethren." After this gathering, meetings of the two bodies continued to be held in the West Riding for more than a century.

The general project, however, failed, and failed disastrously. The attempts at union ended in a memorable discord. The movement proved the means of bringing out an old sore which had been healed over, but was not forgotten. The republication about this time (1690) of the works of Dr. Crisp, which the Westminster Assembly had ordered to be burnt, revived a former controversy between what was called "Antinomianism" on the one hand, and "Legality" on the other. Dr. D. Williams undertook to confute Crisp's principles with the approval of many eminent ministers, among whom Bates and Howe were prominent. Dr. Chauncey and others embraced the opposite side, and in the end broke off from the projected union. Two parties were thus formed; one of them being charged with Arminianism and Socinianism, the other with Antinomianism. One effect of this heated controversy was the separation of Presbyterians and Independents into distinct bodies—the latter in general taking the Calvinistic, the former the Arminian side of the great question of Justification by the death of Christ. The division was nowhere more marked than in Yorkshire, where the Presbyterian churches, with very few exceptions, departed gradually from the faith held by their fathers, and in a few years lapsed into Arianism, and through that into Unitarianism.

This county furnished, about this period, many Non-conformist benefactors to the cause of humanity, and of Scriptural and theological education.

One of these was Thomas Hollis, Esq., originally a

whitesmith of Rotherham, afterwards a hardware merchant in the Minories, London. In the time of the civil wars he left Yorkshire for London, and died 1718, aged 84. He founded a hospital at Sheffield for the support of sixteen poor cutlers' widows.¹ Though a Baptist by persuasion, he felt under great obligation to the Independents, having been converted under the ministry of the Rev. James Fisher. He was a considerable contributor to the chapel erected for the Rev. Robert Durant. His charities were augmented by his eldest son, a well-known London merchant, who, with his brother, founded a professorship of mathematics in Harvard College, U.S., and made other benefactions amounting to £5,000. (Though the opinions of the donors differed from those of the curators of the Institution, who were Unitarians, no exclusive religious condition was attached to the endowment.)

Another benefactor was Philip, Lord Wharton (whose mother was a daughter of the Earl of Monmouth), a Presbyterian, who, about 1642, being then Lord-Lieutenant of Lancashire, gave great aid to the Puritan party, with whom he was closely identified. He was a lay member of the Westminster Assembly. Subsequently he

¹ His son, Thomas Hollis, added other endowments to his bequest, and left monies to the ministers of Upper Chapel and Nether Chapel, Fullwood, Rotherham, Doncaster, and the schoolmasters at the last two places.

Hollis, who was a very liberal politician, had for an intimate friend Rev. Richard Baron, a Baptist minister of Sheffield—a republican, and an ardent lover of liberty. Mr. B. discovered (1755) the second edition of Milton's "*Iconoclastes*" (published 1650), which contained additions to the previous one. This he brought out in quarto in 1756. The original edition of Milton is very scarce, and Baron accounts for this in his preface, from the information of Mr. John Swale, a bookseller, of Leeds, who told him that a number of priests in that neighbourhood met annually, in memory of Charles I., and showed their zeal by burning all the copies of Milton's prose works they could find.

became, in the House of Lords and elsewhere, a champion of the cause of Nonconformity. He was a warm friend of Howe, whom he took, 1685, for the companion of his travels. Heywood dedicated to him a sermon entitled "The Best Entail," with a preface which partakes a little of the fulsome, though it was doubtless the natural expression of a grateful heart for many pecuniary benefits. Lord Wharton erected near Smarber-hall a chapel for the benefit of his miners, and endowed it with land in Westmoreland (See Low-row).¹

During his life (at least in the latter years of it) Lord Wharton began the distribution of Bibles and Catechisms to the poor. Thoresby mentions the commencement of this charity in the year 1790. He says, "Some of a warm spirit were displeased at the conditions required of the poor children" (who received the books), "not only to repeat seven Psalms *memoriter*, but the Assembly's Catechism, which wanted the stamp of public authority, and was above their capacities. But this did not hinder their repeating the Church Catechism in public; nor was it above their capacities when more adult; and it comprehends an excellent summary of the Christian religion. Upon these conditions, fourscore Bibles were sent to Leeds, and the like number to York, &c.—a most excellent spiritual charity, whereby many poor families, not otherwise provided, become acquainted with the Holy Scriptures, which are able to make them wise unto salvation. My Lord was pleased to continue this number to

¹ Mr. Scales says that he had seen a volume entitled "*Totum Hominis* ; or, The Whole Duty of a Christian; consisting in Faith and a Good Life." Abridged in certain Sermons, &c. By the late Reverend and Worthy Mr. Samuel Wales, Minister of the Gospel in Morley, Yorkshire. With a Prefatory Epistle from the Lord Wharton and Sir T. Wharton to their children, 1681. This copy bore the name "Anna Warton," probably Sir T.'s daughter.

the time of his death, and condescended to acquaint me that they should be for my time, too, and perhaps for ever.”¹

Lord Wharton died Feb. 4, 1694 (aged 83). By will he left an estate (now bearing the name of the Bible estate), the proceeds of which were devoted to supplying the various localities in which he had possessed property with Bibles, Catechisms, and Alleine's books as rewards. The directions were that 1050 Bibles should be thus annually given out. His lordship's instruction, left in writing, orders that the right number of Catechisms should be yearly provided, “now entitled, *The Grounds and Principles of the Christian Religion, with proofs thereof, out of the Scriptures.*” This, as afterwards appears, was the Catechism of Thomas Lye, A.M., who was one of the Non-cons. ejected from Allhallows, Lombard-street, London, and afterwards Pastor of a Dissenting Church in London and Clapham. A work of Joseph Alleine's, “*A sure Guide to Heaven,*” better known as “*A Call to the*

¹ Lord Wharton is said (*Prot. Diss. Mag.*, vi., 35) “to have been, in early life, one of the handsomest men and greatest beaux of his time. He had, in his younger days, very fine legs, and took great delight to show them in dancing. In his old age, when those legs were shrunk almost to the bone, he would point to them and say, ‘These are the handsome legs I was so proud of in my youth; see what is the beauty of man that he should take pride in it.’” A writer in the same periodical, who calls himself “An aged minister” (p. 114, 115), says: “For many years a large quantity of Bibles and other religious books have been sent annually to certain congregations of Protestant Dissenters in Yorkshire, to be distributed among the children and poor, at the discretion of the respective ministers, and subject to certain regulations of his lordship, &c. I have frequently received Bibles from my neighbouring brethren, particularly from the late venerable Mr. Whitaker, of Leeds, and have distributed them among my young people. But, about the time of the late controversy respecting the Test Act, this charitable bequest was taken from the Dissenters and sent to the ministers of the Establishment who happened to reside in those towns that are mentioned by Lord Wharton, and they have received it ever since.”

Unconverted," is also instructed to be given for rewards to those children who have made the greatest proficiency. The Will, or Copy of Instructions, also orders that on the day of the delivery of Bibles "there shall be sermons at the following places, viz., York and Leeds by turns; Bradford and Wakefield by turns; Richmond yearly; Northallerton, Bedale, Thirsk, and Boroughbridge by turns; Helaugh, Tadcaster, Wetherby, and Knaresborough by turns; Swaledale yearly; Kirkby Stephen, Rossendale, and Shap by turns; Aylesbury, Chipping Wycomb, and Gt. Marlow by turns; allowing ten shillings for the preaching of each sermon. The purport, design, and scope of each sermon shall be to discover and prove to the people the truth, usefulness, sufficiency and excellency of the Holy Scriptures, and the people's right to have them fully in their own language, and also their duty to read, study, and search the Scriptures, and take them for their own unerring rule of faith, worship, and manners; and that there be conceived prayers by the minister who shall preach such sermons, before and after every such sermon, among other things proper on the said occasion. No mention to be made of the donor in the sermon or prayers."¹

The subsequent history of this charity exhibits a remarkable, though by no means unusual, instance of perverted trust. It does not appear that Lye's Catechism was always given; for in the writer's possession is the Assembly's shorter Catechism² bearing the mark "The Gift of Philip, late Lord Wharton, deceased, distributed by his Lordship's trustees, 1720." The deviation might be justified by the fact that this was the Catechism which his Lordship himself distributed during his life. But notwithstanding the

¹ See Appendix.

² One of the volumes left by the late Rev. T. Scales.

condition as to "conceived prayers" the funds are now almost wholly administered by clergymen of the Church of England. The enlarged value of the property has increased the number of Bibles, but we are told that at the beginning of the present century "the late John Robinson, Esq., of Sion Hill, Essex, M.P. for Harwich, lately procured the Book of Common Prayer to be given with the Bible to children."¹ About that period it seems that the Bibles issued to the various places mentioned in the deed, which had been from the first regularly sent to Dissenting ministers, were given instead to ministers of the Establishment, and are now accompanied by the Church Catechism. It may be well inquired by what authority this alienation has taken place, or on what upright principles its continuance can be justified. Probably the only exception to this perversion is in the case of those Bibles specially left to Swale-dale, where vigorous remonstrance has secured a right appropriation of the trust.²

But the greatest Yorkshire benefactress to the cause of Nonconformity was Lady Hewley. She was the wife of Sir John Hewley, a lawyer, and a citizen of York, which borough he represented in Parliament in 1676, 1677, and 1678. (His family had come to York with Archbishop Sandys.) Sir John died at his residence, Bell Hall, Aug. 24, 1697, and was buried in St. Saviour's Church. Dame Sarah Hewley was the daughter and heiress of Robert Wolrich, Esq., well known in the legal profession. Lady Hewley was devoutly attached to the ministry of

¹ Monthly Mag., June, 1803.

² The late Rev. D. Simpson, once minister of Smarber-hall Chapel, left by his will £50 to a school, then kept by his assistant and successor, Rev. J. Allason, the interest to be paid for the education of children whose parents regularly attend Divine worship in the Low-row Dissenting Chapel. The school is now closed. To what purpose is the accruing interest applied?

Rev. Ralph Ward, and became, after his death, a member of the Presbyterian Congregation, at St. Saviour's Gate. Dr. Colton was her pastor; and a more than common regard subsisted between Lady Hewley and himself. Lady Hewley's private chaplain was Rev. Timothy Hodgson, son of Captain Hodgson, of Coley Hall, who was a Congregationalist and an intimate friend of Oliver Heywood. Lady Hewley was distinguished during life for her liberal charities, and she had no near relations. She was probably influenced in her bequest by the failure of Lady Armine's fund (see p. 97), of which Mr. Stretton, whom she chose as one of her trustees, had been the administrator. In 1704, Lady Hewley executed deeds conveying Hay Park, near Knaresborough, with other lands and tenements of considerable value to seven trustees, and seven sub-trustees, to be applied—1. To poor and godly preachers, for the time being, of Christ's holy Gospel. 2. To their widows. 3. To the encouragement of the preaching of Christ's holy Gospel in poor places. 4. For the education of young men designed for the ministry. 5. For the relief of godly persons in distress. 6. For the support of an Almshouse, to be inhabited by nine poor women, and one poor man; the women being required to repeat the Lord's Prayer, the Ten Commandments, and Mr. Bowles's Catechism.

That the sentiments of Lady Hewley were distinctly Trinitarian is beyond all doubt. In the sermon which Dr. Colton preached at her death "there is the strongest evidence of the double fact of Dr. Colton himself being a Trinitarian, and of Lady Hewley, with whose sentiments he was intimate, entertaining also the same opinions.¹ The Lady herself entrusts "her soul into the hands of her dear

¹ Lord Lyndhurst's Judgment, 1836.

Redeemer," "to be washed in His blood;" complains of "her base and treacherous heart;" speaks of her works as needing to be "sprinkled with the blood of Christ;" and says that "none has more need of a Saviour to justify and to save her,"—language that clearly shows the complexion of her religious sentiments. And the catechism which she enjoins to be used speaks of man as being "conceived in sin, and by nature a child of wrath" in danger of "perishing everlastingly;" and refers to Christ as having "laid down his life for our redemption." Her bequests were clearly meant to benefit those who held similar religious sentiments. None else could have been met by the designation "preachers of Christ's holy Gospel." She certainly never intended that her charities should be applied to ministers and institutions maintaining doctrines opposite to those she indicated, and the state of the law at the time forbad, however unjustly, the application of Trust Funds to any who did not hold the doctrinal sentiments of the 39 Articles. Dr. Colton, speaking of her bequests, says: "Her final resolution of doing the same was the result of her long and deliberate consideration, being moved chiefly thereto by her own charitable mind and disposition." He says, moreover—"Lady Hewley frequently expressed her satisfaction in the said settlements, and also in the character of her Trustees, for persons of honour and integrity; and that she doubted not but that they would faithfully perform the trust which she had reposed in them." Many were the conferences she held with her friends on the subject of her testamentary arrangements, and she assigned her property to her Trustees before her decease. These Trustees were R. Stretton, Dr. Colton, Nathaniel Gould, Thomas Marriott, John Bridges, Thomas Nisbett, and James Windlow. It appears that soon after Lady Hewley's death, difficulty was anticipated in the execution

of these trusts. In an unpublished letter to Stretton (June, 1711), Thoresby says ; " I am sorry for what Dr. Colton told me of—the design to frustrate the late pious Lady Hewley's charitable bequests ; which I hope they will be disappointed in." We shall have occasion to refer again to this benefaction.

We have already mentioned Frankland's Academy. The Toleration Act, as we have seen, did not legalise the education of the Sectaries. But a special ground of harassment at this time arose out of the engagement entered into by all who had taken degrees at Oxford and Cambridge, that they would not teach " as in an University " elsewhere. That oath, said the Prelatists, interdicted all private establishments for the education of ministers. The Nonconformists, on the other hand, contended that as it was aimed at the establishment of a rival University, such as Stamford, (which was definitely referred to in another part of the oath,) it had no reference to Dissenting Academies. It was convenient, however, to fix upon the Nonconformists the charge of perjury, and great stress was laid by their opponents on the literal construction.

In 1686, Frankland, constantly harassed, removed his Academy to Attercliffe. But he did not remain long in the neighbourhood of Sheffield, and the death of his eldest son is assigned as the reason for his removal. He returned to his estate at Rathmel,¹ where he remained till his death, in Oct., 1698. From first to last, about 300 students received their education from him. Among the best known of these were Whitaker, Leeds ; John and Eliezer Heywood, sons of Oliver ; Nathaniel Heywood,

¹ In 1697 he writes to Heywood that the proceedings against him in the spiritual court had been virtually quashed, by the interposition, he supposes, of Archbishop Sharp. He was then very ill and in much suffering.

son of Oliver's brother ; Abraham Dawson, Hull ; Nathaniel Priestley, Halifax ; Dr. Evans, London, author of "Sermons on Christian Temper ;" David Some, Market Harborough ; William Tong, Salter's Hall, London ; Jeremiah Gill, Hull ; Thomas Dickenson, Northowram ; William Pendlebury, Leeds ; and Timothy Jollie, Sheffield. Some of these were Presbyterians, and some Congregationalists. Frankland's troubles continued from the first institution of his Academy till his death ; and the persecutions to which he was subjected were worthy of the darkest days of the Church. He died at the age of 68, and was buried at Giggleswick. His wife survived him, and died 1706.

The interference with these institutions was not caused alone by the rabid Prelatists. More moderate men joined in the effort to suppress them. When the clergy of Craven petitioned Archbishop Sharp to put down Frankland's Academy, even the mild Tillotson gave him advice not to proceed against him as a Dissenter, but to take the ground of the University oath. Calamy records a speech made by Sharp in the House of Lords, in which he declared his apprehensions of mischief to the Church unless the penalties were enforced, and recommended that the judges should be consulted as to the best means of doing so. In reply, Lord Wharton said that there were other schools which might be proceeded against, especially those of the non-jurors, stating that he knew a noble Lord who had two sons educated in one of these establishments. This was pointed at Sharp himself, who explained that his sons' tutor was a sober, virtuous man, but that when he refused the oath of abjuration the pupils were at once removed from his care.

We learn from a letter addressed to Thoresby that Frankland had two conferences with Archbishop Sharp on

the subject of the Craven petition. One was at Skipton, from which the clergy were excluded. Sharp took at first a high tone, and told Frankland that he would not allow his proceedings. But the Nonconformist was firm,¹ and replied that if the Archbishop had recourse to severity it ought not to be used against such men as himself, but against those of the clergy who were a scandal to their order, and that prelates ought to promote agreement among good men, and not to insist on mere matters of ritual. The Archbishop appears to have been struck by the force of these remonstrances. A second interview took place, by Sharp's own request, at Bishopsthorpe. Frankland in vain endeavoured on this occasion to introduce the points of difference. The Archbishop behaved, however, with extreme courtesy, and even kindness. After they had smoked a pipe together, the prelate desired the prayers of the good tutor. Sharp was doubtless an excellent man, warped indeed by his position, but on the whole intent on justice and charity.

Before Frankland's death, Timothy Jollie, who by this time had perhaps become a Congregationalist, began to receive pupils for the ministry (in the house once belonging to the Spencers). They gave him aid in his Pastoral labours. For a short interval Mr. Chorlton carried on the work. But Jollie resumed it after Frankland's decease; and pursued at the Hall at Attercliffe the course he had learned from his tutor. Some of his pupils became very

¹ Frankland was not only good and amiable, but bold and undaunted. At an earlier period he desired, and through the Earl of Manchester obtained, a brief interview with Charles II., who stepped aside from his attendants to listen to him. In a few emphatic and prepared words, the minister warned the King of the danger which his public and private course would bring upon his family and the kingdom. Charles turned pale, thanked his reprover courteously for his advice, and promised an amendment, which never arrived.

eminent : Saunderson, the blind Professor of Astronomy at Cambridge ; Bowes, the Irish Chancellor ; Secker, Archbishop of Canterbury ; Dr. Grosvenor ; Dr. Samuel Wright ; Thomas Bradbury ; Dr. Evans ; and Price, Assistant to Dr. Watts. Though the orders of Jollie's house were very strict, the gentleness of his disposition made the yoke easy. If learning was not his chief characteristic,¹ the want of it was compensated by the direct way in which he inculcated the great objects of the ministry.

In 1694 took place the first public ordination among Yorkshire Dissenters. It was held in Horton, Bradford. The candidates were Joseph Lister (Topcliffe), Nathaniel Priestley (Halifax), and Accepted Lister (Thornton). Frankland, Heywood, Thorp, two sons of Dawson, Ray, and others, were present. After an examination in Sharp's house, the service was held in the Chapel (Little Horton), although Thorp desired it to be more private. It was a Presbyterian solemnity, as were most at that time. When Independents joined on such occasions, it was usually under protest ; for they claimed that ministers should be ordained in the presence of their flocks. To both parties in those days the institution of a minister was an extremely solemn service, the meaning of which was by no means to be frittered away by uninteresting socialities and vapid platitudes. At that time, however, the Toleration Act had not yet perfectly re-assured men's minds, and ordination services were performed with fear and trembling.²

Many of the materials illustrating this period are derived

¹ Mr. Jollie's teaching of the classics was incomplete, and his notion was that the mathematics tended to scepticism.

² See Calamy's *Life and Times*, vol. i., p. 340. In this matter of ordination both John Howe and Matthew Henry thought that "the better part of valour was discretion," and acted with extreme caution.

from the copious papers of Oliver Heywood, as they are arranged and illustrated in his biography by the late Rev. Joseph Hunter. Heywood was now finishing his course. To no servant of God is the cause of Evangelical dissent in Yorkshire so largely indebted. Though not a man of genius, his piety, his courage, his earnestness and laboriousness have caused his name to be indelibly engraved in the history of Nonconformity, especially in the West Riding, and his course furnishes the most remarkable illustration of the manner in which the seed scattered by English Presbyterians ripened into modern Congregationalism. A very considerable number of the churches which now belong to Independency have arisen, more or less directly, from the exertions of this most Apostolical man. Even when age and infirmity had much diminished his physical powers, he continued to labour on, and the estimation in which he was held was very wide and general; and in his old age he received several invitations from other congregations, and among others, from St. Helen's in London, which had lost by death the services of Dr. Annesley. But Heywood steadily refused them all. When he could no longer walk, he was borne, like another Apostle John, into the public assembly, and still preached with energy and fervour. At length, on May 4, 1702, he yielded up his spirit to that God whom he had untiringly served amidst such a fight of afflictions. His death quenched the greatest Evangelical light of the northern districts. Baxter did great things for Kidderminster and London. Bunyan did much for the districts around Bedford. But still more was done by Heywood in the wide space over which his influence extended.

Many of the Presbyterian churches had now greatly declined from the doctrinal opinions set forth by the Assembly's Catechism. Their first divergence was appa-

rent in the maintenance of that form of Calvinism termed Baxterianism. This of itself would be scarcely deemed by modern Evangelical Dissenters an error; seeing that such sentiments are now generally held to be Scriptural. But, about the beginning of the eighteenth century, the Arian notions of Whiston, soon followed by the more dangerous speculations of Clarke on the Trinity, were eagerly received by a large number of the Dissenting ministers of the day; whilst the interests of vital piety withered under the chilling shadow. "It is a mercy," writes one of the old Presbyterians in 1710, "there are any of the rising generation of preachers and professors that are hopeful and serious; that any of the posterity of the servants of God do own his cause, and seek and serve, own and choose their father's God. But, alas! how few is the number! What woeful degeneracy in many societies and families."¹

Nor was it only among Dissenters that such consequences were apparent. The contagion spread to the Establishment, to which Clarke belonged, and negligence and indifference became the rule. The universities were noted for their defection. Archbishop Secker, bred a Dissenter, saw the danger, and as one means of remedy, took pains to enjoin the wearing of clerical vestments, which were now nearly disused.

Under the reign of Queen Anne (1702) the hostility of the Church party to Dissenters, which had been advancing during the latter days of William III., underwent a marked increase. The reigning Sovereign was, it will be remembered, a grand-daughter of Clarendon, and was not, therefore, likely to regard Nonconformists with favour. The publication at Oxford of Clarendon's "History of the Great Rebellion" immensely stimulated the animosity of

¹ Christian Teacher, No. xxv. and xxvii.

the Establishment, and gave the impulse to the mad crusade of Dr. Sacheverell. When, as the result of the impeachment of this hair-brained divine, the mob rose in his favour with the excited cry of "High Church," and demolished several Dissenting Chapels in London, the example was imitated in many of the provinces. Pontefract especially suffered from the violence of the times.

Among other objects of Sacheverell's invective, Dissenting Academies were peculiarly conspicuous. They were described as institutions from which were "spawned all descriptions of heterodox, lewd, and atheistical books," and the cry was for their suppression. The father of John Wesley joined with ardour in this bigoted demand.

In these agitating times, one name stood conspicuous among the most powerful defenders of the cause of Dissent. That name was Daniel Defoe. It belonged to one who united sharp sagacity with versatile and vigorous talent, and who was never more in his element than when he grappled with and strangled his foe. A master of the English tongue, witty, pugnacious, eager, torturing in his powers of satire and sarcasm, he yet lacked the substantial elements which make men leaders; and he was like an elephant in battle, which is not only powerful against enemies, but also apt to occasion consternation among friends. Dunton speaks of him as "a man of good parts, and very clear sense," and as "ingenious and brisk" in conversation; but describes him as wanting prudence, and makes, regarding some of his writings, the equivocal apology "'Tis hard to leave off when not only the itch and inclination, but the necessity of writing, lies so heavy on a man;" and Calamy refers to him on the question of occasional conformity as "a certain warm person who

¹ Dunton's *Life and Errors*, p. 240.

thought himself well qualified for the management of any argument, though not always apt to consider consequences.”² Defoe, however, was like Cassandra, a true prophet, but his misfortune was that none believed his oracles. His tract, “The Shortest Way with Dissenters,” was a stroke under which persecutors reeled. It is a masterpiece of concealed irony. Yet it was some time before either Churchmen or Dissenters apprehended its real design. When that was discovered, the indignation of the former was unbounded. The book was ordered to be burned by the common hangman, and the author was sentenced to the pillory, fine and imprisonment. Defoe’s sentence was, however, his triumph; the compassionate mob turned his punishment into an apotheosis. In the latter part of his life Defoe, to avoid his enemies, resided for some time at Halifax. He is said to have written in that town his most celebrated work, “Robinson Crusoe;” a tale as far removed from the acerbity and antagonism in which his life had been spent, as it is well possible to conceive. In Halifax, also, he is said to have composed his treatise, “De Jure Divino.” He is reported to have been on terms of acquaintance with Dr. Nettleton, the physician, and with Rev. N. Priestley, of Northgate-end Chapel.

Towards the close of Anne’s reign, 1729, Bolingbroke and Atterbury originated the measure known by the name of the “Schism Bill.” The enactment was designed to put down Dissenting Academies under severe penalties. Every person teaching a school was to be imprisoned for three months unless he conformed and received the Sacrament. Even then he was liable to a penalty if he afterwards entered a conventicle. No other Catechism was to be used but that of the Church of England.

² Calamy’s Hist. Account, vol. i., p. 464.

It was intended that this Bill should be followed by another, which should prohibit Dissenters from voting at elections. The then Lord Wharton strongly, but vainly, opposed the Schism Bill. The Royal assent had been already given to it, but the Queen died before it became law (Aug. 1, 1714). It was never enforced, and was subsequently repealed.

CHAPTER THE FOURTH.

FROM THE ACCESSION OF GEORGE I. TO THE METHODIST REVIVAL.

1714—CIRC. 1750.

AMONG the papers deposited in the library of Dr. Williams, Queen-square, London, is a list of Dissenting congregations, drawn up by Dr. Evans about 1715. Dr. Evans was co-pastor with, and afterwards successor of Dr. W. in the Presbyterian chapel at New Broad-street, Bishopsgate, and had been a pupil of Frankland, and afterwards of Jollie. He had designed to write a history of Nonconformity, for which task he had made large preparations. His death prevented the accomplishment of the intention, which was afterwards ably carried out by Rev. Daniel Neal.

The list referred to appears to have been prepared not only for religious, but for civil purposes. In each congregation it gives not only the number of hearers, but of electors also. The following Yorkshire congregations are marked as Independent:—Pontefract (Rev. —— Sandford), Leeds, Call-lane (Rev. W. Moulton), Rotherham (Rev. W. Wilson), Sheffield, Nether Chapel (Rev. J.

de la Rose), Stannington (Rev. — Smith), Heckmondwike (Rev. J. Kirkby), Tingley, or Topcliffe (Rev. J. Riley), Kipping (Rev. S. Hulme), Hull (Rev. T. Fletcher), Beverley (Rev. John Gould), Thirsk (Rev. Joseph Cullingworth), Pickering (Rev. George Walker). Most of the other congregations are classed as Presbyterian. The following, however, have no mark of distinction:—Knaresborough (Rev. Ralph Hill), Halifax (Rev. N. Priestley), Hopton (Rev. J. Dobson), Long Houghton, Tadcaster (Rev. Jos. Astley), Idle (Rev. John Buck), Lightcliffe (Rev. Jon. Wright), Ossett (Revs. Sam. Hanson and Jos. Dobson), Ottringham (Rev. — Rook), Swaledale (Rev. J. Burgess), Ellenthorpe (Rev. James Taylor), Ayton (Rev. — Seaton). Rev. Timothy Jollie is called an Independent, as is Rev. Joshua Hoyle (Malton). Taking both bodies, the congregations of the largest class are Leeds, Mill-hill (600), Call-lane (800), Sheffield Upper Chapel (1,163, and 75 voters), Halifax (600), Mixenden (500), Northowram (500), Bradford (Horton) (500), Hull (Bowl-alley) (500). In the second class are Sheffield, Nether Chapel (200), Wakefield (400), Attercliffe (250), Stannington (350), Bull-house (200), Pudsey (250), Bingley (250), Elland (240), Heckmondwike (350), Kipping (300), Warley (300), Morley (450), Beverley (450), Bridlington (300), Swanland (450), Cottingham (350), South Cave (400), Scarborough (260). The others are comparatively small. Neal gives the total number for Yorkshire as only 48; none being Baptist, both unquestionable mistakes. Yet it is certain that at this time the number of Independent congregations in this large county was by no means large, only thirteen being in this list definitely marked out as distinctly of that communion.

The state of religion at the accession of George I.,

1714, may be learned from many independent testimonies, all tending to one general conclusion. Bishop Burnet speaks of the imminent risk to which the whole Reformation was exposed, and describes the clergy as being, in general, extremely ignorant, especially of the Scriptures, which it was their business to teach. Watts, Doddridge, Hurrion, and others on the Dissenting side, join in the lamentation as to the decay of vital piety. A little later, a pamphlet was published for circulation among ministers, by Nathaniel Neal (son of the historian of the Puritans, and afterwards one of Coward's trustees), in which he says:—"It cannot fail being a grievous and distressing consideration to every pious and thoughtful Christian who frequents our public assemblies to observe how indifferently most of them are attended; how cold and formal the worship is of many, who dare not or choose not to be absent; and what little hope remains that the rising generation should fill the seats that their fathers have left, or are very likely soon to leave vacant." He then seriously asks, "whether the zeal and assiduity of ministers in general, in qualifying themselves for, and in administering the ordinances of, Divine worship are not considerably abated, as well as the people's piety and regularity in attending them? Whether there is not a lukewarmness, or a careless and negligent, a light or worldly spirit visible among those who should cherish the sacred fire of pure and heavenly devotion in the hearts of Christians? Whether the vigilance and circumspection, the concern and ardour of ministers have arisen in proportion to the danger there confessedly is that the cause of their great and worthy Master, which they have solemnly undertaken to serve and support at any temporal pains and hazard, should decline and perish in their hands?"¹

¹ "Free and serious remonstrance to Protestant Dissenting Ministers, on occasion of the decay of Religion," &c.—By a Layman.

It is not easy to determine to what extent this general defection in doctrine affected the Yorkshire churches. Positive evidence on the subject is not very easy to be now obtained. Nor was it indeed readily furnished by the ministers of the period. There was a defective presentation of truth, rather than a positive presentation of error. The few Yorkshire sermons of that period, however, which have been preserved, do not authorize us to believe that there was the same full, earnest exhibition of the doctrine of salvation by the blood and sufferings of Jesus Christ, as is apparent in the discourses of an earlier period. The bright light of truth was certainly dying out.

Mention is made at this time of several Christian ladies who did honour to their religion, and greatly aided the cause of Nonconformity. Among these were Madam Thorp, of Hopton, widow of Rev. Richard Thorp. She died at the house of her son-in-law, Mr. Hutton, of Pudsey, son of Richard Hutton, Poppleton, York, May 8, 1725, and was buried at Mirfield. Her daughter, "the Honourable Madam Hutton," as the Hopton Church book designates her, left legacies for the endowment of the chapels at Hopton, Elland, Thornton, Eastwood, &c.

In addition to these were Madam Dyneley, of Bramhope; Madam Rich, of Bullhouse; Madam Reyner, "a person," says the Northowram Register, "of great knowledge, worth, and usefulness;" Madam Cotton, of Hague-hall, "my dear and worthy friend" (ob. 1721); and "Madam Stansfield, wife of Mr. Robert Stansfield, of Bradford, a very valuable and useful woman."

In the increasing tendency to doctrinal latitudinarianism, which at this time prevailed, there was a just dissatisfaction with those clauses of the Toleration Act which required subscription to the doctrinal articles of the Church of

England, and which demanded the reception of the Sacrament as a qualification for office. A bill was brought into Parliament in the year 1736 to abrogate these offensive statutes, and the alteration would have been acceptable to the reigning Sovereign. But the ministry of the day felt themselves too weak to urge forward the proposed alteration, and it was reluctantly abandoned.

In the year 1736 died, after a life of great usefulness, the Rev. Matthew Smith, minister of Mixenden. It is pleasant to disinter a buried reputation; and as some slighting things have been said of this good man, to possess the materials which may do honour to his memory. Some passages which took place between the Kipping Church and their former pastor were doubtless painful to the parties concerned, but they appear to furnish no matter for just censure. Smith was educated at the University of Edinburgh, where he took the degree of M.A. He was then for some time at York, where he had first learned the truth under the ministry of Ward; but the severities of the times drove him thence. After preaching for awhile at Kipping, he ultimately settled at Mixenden. He was much persecuted by the civil power, but contrived to escape its vigilance, although he was once so nearly overtaken as that his staff was snatched from him. He was exceedingly popular as a preacher, in which department he was unwearied. He possessed a clear and commanding voice, and great power over the passions of his hearers. His son, in a memoir prefixed to a volume of sermons, speaks emphatically of his "generous contempt of the world," which he showed by declining several tempting opportunities of advancement. One of his rich relations on his death-bed offered him his whole estate, which he at once declined in favour of the dying man's relations. He refused, also, proposals

of conformity, backed by the offer of a comfortable income. He was remarkable for his maintenance of family religion, and expressed the deepest concern for the salvation of his children in his dying moments. Smith published several treatises. One of these, on "Imputed Righteousness, and our Justification thereby," gave much offence to his brethren, and sorrow to his friend Heywood, who, in a letter to Jollie, says:—"I am much concerned about it, because it diverts people from the main practical things to endless disputes, besides the perniciousness of the doctrine. I have charity for him though (some) men have not, and others admire him." Jollie writes in return (1700):—"I have not seen Mr. Smith's book. O that we in the ministry were more clothed with humility! I do heartily condole with you in the apprehension the common adversary will gain in these efforts, but I trust the faith of the martyrs and glorious Reformation will not be abandoned to novelists." Smith's views on the subject of justification were probably not very different from the moderate Calvinism of our own day. He said of himself that he was neither a Calvinist nor an Arminian. Such opinions were at that time, however, the usual complement of other less avowed sentiments respecting the person of Christ, and it is possible that Smith might be travelling in that direction. It is certain that his son, assistant and successor, became heterodox, and that the Rev. W. Graham, who followed that son at Mixenden, and subsequently often occupied his pulpit at Bradford, speaks (without remonstrance as it would appear on the part of the elder Smith's people) of the doctrines of satisfaction and imputed righteousness as "horrid and blasphemous."

We have remarked that the keeping of diaries was one of the well-known practices of the pious Nonconformists.

We have learned much from the careful diary of Oliver Heywood. Recently there have been published (1866) portions of that of the Rev. Peter Walkden¹ (1725, 1729, and 1730), minister of two conjoined congregations, Hesketh-lane in Lancashire, and Newton in Bowland, in Yorkshire, the former now disused as a place of regular worship, whilst the latter yet survives. The record has little religious interest, but it is valuable as affording an insight into the manners and customs of the period, especially as it regards the habits of a poor Dissenting preacher in the remote northern country. It exhibits a minister whom we know, from other sources, to have been a truly good man, attending regularly to his public services and catechisings, and employing himself in laborious agricultural pursuits during the week; living upon poor food; drinking small ale, instead of the tea now substituted; apprenticing his son to a "pled-weaver" in Blackburn with 45s. for premium; purchasing at regular intervals wine (claret) and "manchets" (white bread) for the Sacrament; riding on horseback, with his wife behind him, on their little journeys; and assisting occasionally in ordination services. The minister's stipend is shown to be miserable indeed: the numbers of his congregation scarcely less so, amounting on a wet day to only nine persons. Walkden was an intimate friend and neighbour of Rev. James Scott, then at Horton. Both were much concerned for the interests of vital religion, though Walkden's diary bears little evidence of the fact, and is, spiritually regarded, as *jeune* a record as can be well imagined.

However forsaken seemed the condition of the Church at this period, it pleased Him who watches continually

¹ There was another Peter Walkden, M.A., at Holcombe, 1741. He was at Stockport in 1747, and died 1769.

over the safety and advancement of His own flock to provide an unexpected but most salutary, and indeed glorious, remedy. In the days of Wycliffe, Oxford had been the head-quarters of Reformation. It was at this juncture to receive, most unwillingly, a second and similar distinction. During the year 1735 there might be found meeting in the University, at frequent and regular intervals, "The Holy Club," a knot of young men "whose hearts God had touched." Their alliance was for purposes partly of learning and partly of devotion—the latter greatly predominating. They explored the Greek Testament; they visited prisons; they exhorted the sick; they went together to weekly communion; they fasted twice a week. This Club had been begun in 1729 by the agency of Charles Wesley. His brother John was at the time taking his infirm father's duties at Epworth. But he returned to Oxford at the close of the year, and became the leader of the little band. At the time above mentioned, amidst other names, two were conspicuous, Benjamin Ingham and George Whitefield, then twenty-one years of age. The term Methodist (not a new term, for it had been already applied to certain Nonconformists) was contumeliously affixed to these men as an epithet of satire and scorn, though it has since become one of respect and honour. The first Methodist Society in London was formed in 1738. Before that period, however, Yorkshire had been awakened by the trumpet of the New Jubilee.

The Rev. Benjamin Ingham was related by marriage to the Countess of Huntingdon. He was a native of Ossett, and after leaving Oxford, in the year 1734, before his ordination, had spent some time in his paternal home instituting meetings for prayer and preaching. Great effects resulted from these small beginnings, though the

permanent result, so far as the societies then formed were concerned, did not correspond with the first expectations.

Ingham, after having preached with much power in the neighbourhood of London, and having accompanied the Wesleys to Georgia, and afterwards visited, with John Wesley, the Moravian settlement at Herrnhutt, returned, 1738, to Ossett, and began a course of Evangelistic labours in the vicinities of Leeds, Wakefield, and Halifax. The impression produced was immensely strong. The animosity of the clergy was aroused by the proceedings of the bold innovator, and an order of the Bishop, issued from a Visitation at Wakefield in 1739, prohibited the Methodist from preaching in any churches in the diocese of York. But nothing could check Ingham's apostolical ardour. Driven from churches, he preached in the fields, and wherever an audience could be gained; and no fewer than forty religious societies arose as the results of his devoted labours. The following places are mentioned, among others, as the scenes of his exertions:—Mirfield, Gomersal, Cleckheaton, Halifax, Great Horton, Eccleshill, Baildon, Holbeck, Haworth, Dent, Leeds, York, &c. Ingham, who was in intimate communion with the Moravians, preached (among other places) frequently at Pudsey. He was much assisted by John Toeltsching, an early Moravian emigrant, sent by the brotherhood to give him aid. In the sequel, the neighbourhood of Pudsey became the site of an important Moravian settlement.¹

Among the most distinguished converts of the early Methodist movement was John Nelson, a Yorkshire mason, born in Birstall. After his conversion in London

¹ This estate was at first called "Falln-ek" (Fallen-oak), and under this name was assigned to Ingham, on behalf of the Moravian Brethren. The similarity of sounds suggested at length the name Fulneck, which had been the designation of one of the principal settlements in Moravia.

he visited his native place, and produced so strong an impression on the multitudes who crowded to hear him as to induce Wesley himself to visit Yorkshire in order to give him aid. In the following year Wesley again came to Birstall, and afterwards, accompanied by John Nelson, appeared for the first time at Leeds, where a society appears to have been already formed. Soon after, when preaching at Adwalton, Nelson was seized, was impressed as a soldier, and, to prevent escape, was imprisoned in a filthy dungeon in Bradford. From this impressment he was with difficulty, and as the result of Lady Huntingdon's influence, released.

In Sept., 1749, Whitefield made a tour in Yorkshire, accompanied by Ingham and Batty, and sometimes by Lady Huntingdon (who had a seat at Ledstone, six miles north of Pontefract). Some striking instances of conversion attended these visits. Whitefield conducted services in Yorkshire during this tour about thirty times. "I have preached," he wrote, "to many thousands at Rossendale, Aywood, and Halifax; at Birstall, Pudsey, and Armley, and have had three precious seasons here. Congregations are exceedingly large indeed, and both the Established and Dissenting clergy are very angry." In the following year he was at Leeds, Haworth, Aberford, Sheffield, Leeds, and Rotherham. After this time his visits became almost annual till 1766.

It is no part of our object to claim these movements of early Methodism as part and parcel of Protestant Nonconformity. With whatever practical inconsistency, the Methodists claimed to be members of the Established Church, which they desired to renovate, not to destroy. And had they pleaded Nonconformity, the law would have protected them from insult and injury. Their irregularities (as they were called) were scarcely more

offensive to Churchmen than to Dissenters, though the latter body refrained from hostile modes of repression. Yet out of these exertions, especially out of those of Whitefield, arose results which greatly recruited the ranks of Nonconformity. A striking instance of this occurred at Rotherham. John Thorpe, and three of his companions, carousing together in an ale-house, undertook, by way of diversion and for a wager, to mimic Whitefield's preaching. This they proposed to do by opening, in turns, the Bible at random, and speaking, in turn, from the first text that occurred. After Thorpe's companions had exhibited, Thorpe himself took the place, exclaiming (for he had considerable talent at mimicry), "I shall beat you all." His eye fell upon the text, "Except ye repent ye shall all likewise perish." He spoke like one inspired, followed the passage into suitable divisions, and though aware that every word he spoke was condemning himself, and though his hair stood on end at the terrors which his own tongue was pronouncing, he pursued the subject to a close. His hearers listened awe-struck and spell-bound. No one ventured to interrupt the sermon; in the strong excitement of the moment the wager was forgotten. Thorpe withdrew after his extraordinary exhibition in the deepest agitation. "If ever I preached a sermon in my life by the assistance of the Spirit of God," he frequently said afterwards, "it was at that time." His debauched companions were forsaken; the ale-house was deserted; and from that time the mimic became a changed man. He soon after joined the Methodist Society, and attached himself to Mr. Ingham, by whom he was afterwards sent out to preach the gospel of which he had so singularly experienced the power. As his views of Divine truth became matured, however, he forsook his first connection, and became ultimately pastor of an Independent Church at

Rotherham. He was the father of the Rev. W. Thorpe, the well-known Independent minister at Bristol.

Leeds afforded another instance of Methodism resulting in Independency. Both the Dissenting congregations in that town, though not yet distinctly avowing themselves, had partaken of the prevalent languor of religious feeling and laxity of doctrinal sentiment. The Mill-hill congregation at length heard from their Pastor, the Rev. T. Walker, M.A., a bold avowal of Arian sentiments, though in the Independent congregation the Rev. T. Whitaker, jun., was still negative;—only “not forward to introduce controverted points either in his sermons or conversation.” In this crisis Wesley sent to Leeds an earnest man, who, having received from Whitefield’s lips the truth as it was in Jesus, had afterwards become a preacher in the Wesleyan connexion. This was the Rev. J. Edwards. But the Methodist Society in that town was not, as appears from Wesley’s journal, very harmonious or united, and the cause of contention was a difference of sentiment on doctrinal points. After much deliberation and prayer, several members resolved to withdraw themselves and to form a distinct congregation, with Edwards at their head. They were joined by a number from Call-lane, who were dissatisfied with Mr. Whitaker’s preaching. Thus was laid the foundation of an Independent Church.¹

A similar change took place at Whitby, where Mr. Brownfield, doubting the scripturalness of some of the Wesleyan tenets, removed from that body and commenced a separate congregation, which soon drifted into Independency.

¹ The Rev. John Newton, afterwards of Olney, being once at Leeds before his ordination, was invited to preach in Mr. Edward’s chapel, where he underwent a humiliating failure. See Lady Huntingdon’s Life, vol. i., p. 271.

At York, also, the preaching of the Methodists, fostered by Lady Huntingdon, and principally the ministry of Mr. Wren, led more remotely to the promotion of Independent sentiments in that city.

Other instances of the same tendency of early Methodism to lapse into Independency will be given in the next chapter.

Among the Yorkshire Dissenters of this time we must not omit one who had acquired not a little scientific celebrity. This was Abraham Sharp, of Horton, Bradford, brother to Rev. Thomas Sharp (the able minister of Mill-hill Presbyterian Chapel, Leeds), and cousin to the archbishop of that name. He was extremely eminent as a mathematician and an astronomer, and was an intimate friend of Flamstead, Halley, and Sir Isaac Newton. He regularly worshipped with the Presbyterian Congregation, Bradford. One practice marked his charitable disposition and the oddity of his character. It was his custom, when he attended public worship, to fill his pockets with half-pence, and from them to draw out successive handfuls, which he held behind his back in going and returning. A number of indigent persons thronged around him and helped themselves from his open palms. Science owes to this man many important services. He was the best astronomical instrument maker of his time, and the celebrated catalogue of stars made by Flamstead, in conjunction with himself, gained him considerable notoriety. The tower which he built as an observatory, and the study in which he pursued his calculations, yet remain. He died in 1742, at the age of 91.

The year 1745 is well known as one of agitation; it was that in which the Pretender made a vigorous though unsuccessful attempt to recover his patrimonial crown. It may be well supposed with what eager solicitude the Dis-

senters, who had suffered such continued persecution at the hands of the Stuarts, would watch the issue of movements which threw all England into commotion. The proclamation of the first Pretender by Louis XIV. (1714) had not a little alarmed them, and had prompted addresses to the throne, in which the Presbyterians of Hull had been conspicuous. They declared "their detestation and abhorrence of the insolent and treacherous proceedings of that infamous violator of treaties, persecutor of Protestants, and oppressor of countries, the French King." On which Defoe remarks: "We know several doctors who would reprove these gentlemen for want of manners. They would cry out—'A crowned head!' But we must join with the Presbyterians of Hull; for such a head is rather the worse than the better for having a crown upon it," "History of Addresses 1. 238."¹ When the second Pretender landed in Scotland in 1745, and when the High Church party did not hesitate to avow their sympathy with his cause, the Dissenters were, as a body, most active in showing their zeal for the maintenance of the reigning dynasty. The London ministers of the three denominations wrote letters to the provinces recommending the setting apart of the 31st of October as a day of special prayer for the success of the House of Hanover.

Marshal Wade at this time encamped his army near Leeds, and great was the consternation of the inhabitants of the town. In the following year the rebels were totally routed and their leaders taken and executed.

The diary of Rev. Timothy Jollie expresses his thankfulness after this general dismay.

"Oct., 1745.—The progress of the rebels (towards Derby) excited many fears. Blessed be God who sup-

¹ Calamy's *Life and Times*, vol. i. p. 437.

ported our hopes, and in a surprising manner dispersed the threatening cloud. God raised up a glorious instrument, the Duke of Cumberland, whose courage and conduct, through a Divine blessing, stopped the enemy's career, struck them with a panic and drove them with precipitation to their bleak mountains. May I never forget the goodness of my God to these sinful nations! Lord, thou wast not sought in vain! Monthly days were observed and many earnest prayers offered up to the throne of Grace. Various congregations united in weekly hours of prayers; every Wednesday evening. Thy vows, O God, are upon us!"

CHAPTER THE FIFTH.

FROM THE METHODIST REVIVAL TO THE DEATH OF REV. JAMES SCOTT.

1750—1783.

THE religious declension which had for some considerable period been creeping over the Dissenting churches of England became only too apparent about the middle of the last century. That which had in the beginning been only negatively latitudinarian became in the issue a positive departure from the faith. Doubts had ripened into convictions in some cases ; the mask fell from off the face in others. About this time was flourishing a public man whose unimpeachable integrity and openness lent no little aid to the heretical side, and whose eminent contributions to the cause of science had a heavy counter-balance in his bold opposition to the supporters of Evangelical doctrine. Let us give an account of him, though in doing so, we may a little anticipate. The influence which he exerted upon the times in which he lived will constitute our apology.

Joseph Priestley, the son of Jonas Priestley, was born in 1733 at Field-head, near Birstall. As he had

early lost his mother, he was confided to the care of his aunt, Mrs. Keighley, whose husband with herself were members of the Independent congregation at Heckmond-wike, then under the pastoral care of Rev. John Kirkby (from whom, and from the Rev. G. Haggerston, of Ossett, the young Priestley received parts of his education). Many neighbouring ministers were accustomed to visit at Mrs. Keighley's house, among others, the Rev. W. Graham, of Halifax (Mixenden), and Rev. T. Walker, of Leeds, both accounted, as Priestley tells us, "the most heretical ministers in the neighbourhood." The young man made application to be admitted into the Independent Church, but his views on some doctrinal points were deemed unsatisfactory, and though the Pastor desired his reception, his deacons opposed it. When it was resolved, however, that Priestley should devote himself to the ministry, it was proposed that he should be sent to Mile End Academy, London. But this he resolutely opposed, and was strengthened in his resistance by Mr. Kirkby, who was a good classical scholar, and who said, that "he had no opinion of the mode of education among the very orthodox Dissenters," and recommended Dr. Doddridge's Academy. Possibly the attachment of Mr. Kirkby himself to the "very orthodox" doctrines was not pre-eminently strong. Priestley went, therefore, to Daventry (Dr. Doddridge being now dead), where he was the first pupil. He found the students about equally divided in opinion on points of importance, which were very freely discussed. Nor was there more agreement among the tutors, "Dr. Ashworth taking the orthodox side of every question, and Mr. Clark, the sub-tutor, that of heresy, though always with the greatest modesty." Priestley himself generally took "the heterodox side of almost every question;" and as he advanced

in life "saw reason," says one of the Editors of his memoirs, "to give up almost all the peculiar theological opinions which he had imbibed in early youth." At present, however, he was an Arian. Priestley went first to Needham Market in Suffolk, his brother says before he was eighteen years old, on the understanding that, whereas the congregation had hitherto received aid from both the Presbyterian and Independent funds, they should of themselves raise a sum which might enable them to dispense with the latter. The Arian opinions of the young minister soon discovered themselves; the congregation fell off, and with it the minister's salary. Priestley speedily rejected the doctrine of atonement, and proceeded to question inspiration itself. He was, at this time, in frequent correspondence with his early acquaintance, Rev. W. Graham. After three years spent at Needham, Priestley removed to Nantwich, where he settled in 1758.

The course of opinion through which he was led was probably not very dissimilar from that of many men less able than himself, though they had not equal honesty in avowing it. It cannot be supposed that so wide a defection as was now everywhere apparent in the Dissenting churches could have been witnessed by the lovers of Evangelical doctrine without serious apprehension. Many were the efforts put forth to counteract it in various quarters. Yorkshire, now arousing to life under the movements of Methodism, was soon to be the scene of some of these exertions.

We have spoken of the Independent congregation at Heckmondwike. As Mr. Kirkby was now aged and infirm, the propriety of furnishing him with an assistant became manifest, and the people fixed upon Rev. James Scott, then minister at Tockholes, Mr. Kirkby joining in the invitation.

James Scot, or as he afterwards wrote Scott, was a native of Berwickshire, and was born in the year 1710. He appears to have been from early life a subject of Divine influence, and at the age of twenty he made a solemn dedication of himself to God, in a paper still preserved. The observations of Mr. Scales upon this document are worthy of being transcribed :—" If the youth and circumstances of the writer be taken into account, this paper will be deemed worthy of special notice, as supplying the germ and earnest of the future man ; of his vigorous piety, of his high appreciation of the authority and worth of the Word of God, and his uncompromising attachment to both the doctrines of grace and the obligations of holiness. Its phraseology, and even some of its sentiments, may not altogether suit the taste of our times ; and some may think that it savours too much of the theology of the Westminster School of Divines, and that it is too precise and puritanical in its views of Christian duty and of abstraction from the world. But they who see, or think they see, in the present day painful signs of religious declension, will be impressed with the conviction that, whatever alteration or improvement may be made in the form and style of writing or teaching the lessons and principles of our Divine Christianity, nothing less than its own precious truths and precepts, in their strength and substance, can secure the life and spirituality of the Church, and the consistent character and walk of its members."¹ Scott entered the University of Edinburgh in the session of 1728-9. After spending some years as a private tutor, he resolved to dedicate himself to the work of the ministry ; and having learned that many congregations

¹ MSS. life of Scott, p. 16.

in England were greatly in need of Pastors, he crossed the border, bearing with him the most satisfactory certificates of character and conduct. He travelled on foot, with a companion, over districts very imperfectly supplied with roads, and in the most economical manner possible (the expenses of both being only £3), till they reached Stainton, the place he had been directed to, as then without a minister. Here he settled for a time in 1739. But vexatious circumstances occurred; and in 1741 Scott removed to Horton in Craven, where he was ordained May 20, 1741. Whilst at Horton he received an invitation from Ravenstonedale and Keighley, as well as a re-invitation from the church at Stainton, all of which were declined. In 1751 he removed to Tockholes, Lancashire, and in 1754 left Tockholes for Heckmondwike.

Reflections upon the state of religion in England and Scotland had for a long time oppressed Scott's mind, and he had held many conversations on the subject with the Rev. Edward Hitchin, of White-row, London, who often visited his relatives in Heckmondwike. The congregations in the large towns were, at that time, almost wholly heterodox; with the single exception of Sheffield, where the pulpit of the Nether Chapel was held by Rev. J. Pye (maternal grandfather of the celebrated Dr. Pye Smith), and Leeds, where Rev. J. Edwards vigorously preached the doctrines of the Reformation. Hitchin at length took measures to give effect to his own and his friend's convictions. The result was the formation, in London (May 24, 1756), of "The Northern Education Society," for the purpose "of dispelling the cloud of Socinian darkness then spreading over the northern counties of England, and by which many congregations might be blessed with godly preachers,

sound in the faith, and exemplary in their lives." To accomplish this purpose it was resolved to set up and maintain an Academy in the North of England. Under the deep conviction that the absence of an intense piety among ministers had been the cause of the evils deplored, it was resolved to admit into the new Institution those only who should give satisfactory evidence of personal piety, and who were ready to make a full declaration of Evangelical sentiments. Hitchin, who had from the first mentally fixed upon Scott as the tutor of the new seminary, was soon authorized to invite him to the post. The matter was a grave one; it required thought, consultation and prayer. Scott, however, did not shrink from it. He conversed respecting it with his friends, and laid it before his church. He also, in answer to inquiries on the subject, explicitly stated his doctrinal opinions. They were in general accordance with the Westminster and Savoy confessions. He spoke with much humility of his own imperfect qualification for so great a work, and expressed fears as to the diversion such a duty would cause from his pastoral occupations. At length, however, he determined to accept the office.

This movement of the Evangelical Dissenters led to a corresponding one on the part of the "rational" Non-conformists, as they then designated themselves. In the beginning of 1757 the first general meeting of the Warrington Academy was held, the Right Hon. Lord Willoughby, of Parham, President; Rev. Dr. John Taylor, Divinity tutor (afterwards succeeded by Dr. Aikin); the other tutors being Rev. John Holt and Rev. Joseph Priestley (afterwards succeeded by Gilbert Wakefield). The separation between the two parties was now complete.

Mr. Scott resided in that part of Heckmondwike called

Mill-bridge ; and he entered upon his new vocation in the year 1756. His first students were Thomas Waldegrave (of Bury St. Edmund's), Timothy Priestley (of Kipping, Manchester, and London), and Richard Plumbe (of Nottingham).

The officers of the "Northern Education Society" were Rev. Dr. Guyse, Chairman ; E. Webbe, Esq., Treasurer ; and Rev. E. Hitchin, B.D., Secretary. Mr. Hitchin died Jan. 11, 1774, æt. 48, and was succeeded by John Gibson, Esq., London ; and Mr. Webbe was followed as Treasurer by W. Fuller, Esq., Banker, of the same city. These Christian friends became warmly engaged in promoting the objects of this valuable institution.

In 1759, Henry Venn, who had been curate at Clapham, and lecturer in London, received, by presentation of its patron, Sir John Ramsden, the appointment to the vicarage of Huddersfield. His Evangelical sentiments were most clear and definite ; he was very warm-hearted and affectionate in the style of his addresses ; and his exertions on behalf of the gospel were unwearied. He found his parish sunk in ignorance and barbarism, but his trumpet-voice soon roused his parishioners from their slumber of sin ; and though he did not fail to make many enemies, he drew large crowds to his effective preaching. Persons came from long distances every Sunday to hear the man whose pathos and power sent the truths of a gospel, then almost unknown, to their consciences and hearts. The whole district around profited by his labours. A continued round of preaching and devotional exercises filled up his time, and whilst he himself was indefatigable, those who assisted him as his curates followed up with fervour and energy the course in which he led the way. His house was the resort of the most Evangelical and

useful ministers of his time, Whitefield, Newton, Romaine, Adams, Abraham Booth, and others like-minded with them. Whitefield spoke of him as "valiant for the truth; a son of thunder." Unrestrained by either conventional or ecclesiastical regulations, he preached in barns, out-houses, private residences, and often in the open air. Among the fruits of his ministry were no fewer than thirteen young men afterwards preachers of the gospel. Many of these became Independents, and profited by the education of Scott at Heckmondwike. The tutor continued his devoted labours till the year 1770, when he accepted the living of Yelling, in Huntingdonshire, and left a memory of extraordinary usefulness, the fragrance of which still survives. The Independent congregations at Huddersfield, Holmfirth, Honley, and Brighouse, arose out of these ministrations.

Scarcely second to Venn was William Grimshaw, curate of Haworth. His early ministry had been negligent, even sinful; but God had awakened him, and soon after his appointment to Haworth, 1742, he had joined himself as assistant to John Wesley. He became the head of two large circuits, superintended according to the rules of the Conference. He often preached thirty times a week. When his pulpit power failed to attract his parishioners to his services, he would leave the church before sermon, and drive into it those whom he found loitering about its precincts. (See Lady Huntingdon's Life.) Though an eccentric and extraordinary man, he was extremely powerful for good, and undaunted in his courage for his Master's service. He died of putrid fever, caught by visiting the sick, April 7, 1763. His last words were—"Here goes an unprofitable servant!" The Independent congregation at Booth mentions Mr. Grimshaw's name as associated with its early origin.

The Rev. Titus Knight, Halifax, and Rev. David Crossley, of Booth, afterwards of Bradford, were in their first ministry associated with the Wesleyan body.

Another of the Methodists of that day was Dr. Conyers, of Helmsley, in the North Riding. Though as a clergyman he had been attentive to his external duties, he had never felt the value of the gospel, but had travelled far on the road to Unitarianism, till the good providence of God had mercifully awakened him and changed his whole course. He then became eminently useful in the whole surrounding district. Every day he preached in some part of his parish. On one occasion his duty was to deliver a visitation sermon before Dr. Drummond, Archbishop of York, his diocesan. His neighbours declared that he durst not preach Methodism before such an auditor, "for that if he did, he would have his gown stripped over his ears." Conyers, however, did not flinch. The Archbishop afterwards said, "Were you to inculcate the morality of Socrates, it would do more good than canting about the new birth," and went off without waiting for a reply. Thornton, Conyer's brother-in-law, published the sermon, having stolen it from his pocket during the dinner.¹

Such were some of the most prominent Yorkshire instruments in this glorious revival, which now, like a flame, spread itself over the length and breadth of the land.

Amidst these encouraging omens, however, there were not wanting influences to sow tares among the wheat. Important as had been the usefulness of Ingham's labours in the first days of his zeal, the greater number of his congregations yielded afterwards to the influence of Sandemanianism, and not even Ingham himself could

¹ "Life and Times of Lady Huntingdon." Vol. i. p. 280.

restrain them. Lady Huntingdon and Whitefield in vain interposed. Romaine came down into Yorkshire to endeavour to stem the torrent, but with as little success. Out of eighty societies, only thirteen remained. Such a result broke down Ingham's spirit for the time, though he died in tranquillity and honour.

Ministering to the fresh eagerness for Evangelical religion, Scott's Academy at Heckmondwike proved of incalculable service. Under the agency of his students many new congregations arose in important localities where Evangelical religion had become extinct. In other cases a fresh air of gospel truth was breathed over bodies which had become lifeless and corrupt. And those who loved the doctrines of the Reformation circled round Scott and his establishment, aiding his efforts or receiving new vigour from the impulses he gave. Some of the names most honoured in the last generation for general acceptance or substantial usefulness are to be found in the list of Scott's students. Dr. Simpson, President of Hoxton Academy; George Lambert, of Hull; Joseph Cockin, afterwards of Halifax; Jeremiah Toot-hill, of Hopton; Galland, of Honley; Bruce, of Liverpool; Samuel Bruce, of Wakefield, owed the introduction to their useful ministries to the Institution at Heckmondwike.

The strongest Christian charity could now no longer bridge over the chasm which separated one branch of Protestant Dissenters from the other. The Trinitarian party deemed the doctrines they held to be of Scriptural, and therefore of vital importance; whilst in their judgment, the opposite party eliminated truths of the first magnitude. It was no trifling issue; it carried with it the dearest interests of the gospel.

This was never more apparent than when, in the year

1767, the Rev. Joseph Priestley, LL.D., became the minister of Mill-hill Chapel, Leeds. He was too honest and too artless not to avow with the utmost candour, and too able not to defend with considerable force, the opinions he had deliberately formed. But all the influence of his character and his pen was openly against Trinitarianism. In 1677, the Rev. Newcome Cappe, of York, and Rev. W. Turner, of Wakefield, united with him in conducting the "Theological Repository." This work was the vehicle of many latitudinarian, not to say sceptical, opinions, in the utterance of which Priestley, under the name of "Paulinus," and Graham,¹ under that of "Pyrrho," were conspicuous. Priestley published (anonymously) in 1770, "A Serious Appeal to the Professors of Christianity against the Errors of the Times." In this work he congratulates himself on the happy change which had taken place in the views of his own congregation since the first erection of their chapel, and indeed within a very few years, and says, "I shall think myself happy if I have been in any respect the means of advancing this great work of Reformation among you." Mr. Morgan, of Morley, having published "An Appeal to the Common Sense of Plain and Common Christians in behalf of the Old Christianity of the Gospel," was answered by Dr. Priestley (1772), in a series of letters addressed to the "Leeds Intelligencer," with considerable severity. The Independent congregation at Call-lane, held opinions not greatly differing from its sister church. This may be inferred from the fact, that in 1772 the Rev. T. Belsham, then a tutor at Daventry, was invited (though the

¹ Graham published in 1772 "A Sermon preached before the Dissenting Clergy in Mill-hill Chapel," entitled, "Repentance the only condition of Final Acceptance." It was directed against Calvinism and Trinitarianism, and manifested considerable bitterness and more flippancy.

invitation was declined) to become assistant to the Rev. T. Whitaker.

At this time an estimate of the number of Dissenting churches, made by Rev. Josiah Thompson, a Baptist minister, and a correspondent of Rev. R. Robinson, of Cambridge, states that the total in Yorkshire was 67, of which 20 were Baptist. Three years later the amount was given by the same hand as 70, the number of Baptist congregations remaining the same.¹

The oppressive operation of the Test and Corporation Acts was still severely felt by Dissenters, especially by those who held latitudinarian sentiments. In the year 1772 a considerable movement was made in favour of their repeal. Many Episcopal clergy on this occasion united to petition not only that Dissenters in general might be freed from such burdens, but that they themselves might be relieved from the strictness of their own subscription. Among them was Lindsey, then a minister in the Established Church, Catterick. The debate in the Commons, when the Repeal was agitated, was extremely animated, but the measure was thrown out by an overpowering majority (217 to 71). In consequence of this rejection, Lindsey, and other clergymen sympathising with his views, left the church. Shortly after, a second attempt after repeal was made. The bill passed the Commons, but was refused by the Upper House. The following year witnessed a third effort, at least so far as the relief of Dissenters was concerned. Again it was successful in the Commons. In the Lords it was vehemently opposed by Dr. Drummond, then Archbishop of York. He declared that Dissenting ministers were men of close ambition. His remarks drew forth from Lord Chatham the memorable

words :—"The Dissenting ministers are represented as men of close ambition. They are so, my lords, and their ambition is—to keep close to the college of fishermen, not of cardinals ; and to the doctrines of inspired apostles, not to the decrees of interested and aspiring bishops. They contend for a scriptural creed and a spiritual worship ; we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy. The Reformation has laid the Scriptures open to all ; let not the bishops shut them again !"

In the petition presented by the Dissenting ministers of the West Riding in 1773, few names occur of those who were distinguished by Trinitarian sentiments, and the signatures of only twenty-four Dissenting ministers appeared. The agitation, however, continued, and in 1779 a partial relief was afforded. The requisition to subscribe the articles was withdrawn, and a general declaration of belief in Christianity was substituted in its place. But the Test and Corporation Acts were still maintained, though Charles James Fox fought bravely for their repeal. On this occasion a medal was struck by "the Church and King Club," Manchester, representing on one side the King holding in his hand the Test and Corporation Acts, and exhibiting on the other the following inscription : "The third attempt of the Dissenters in the short space of three years to obtain a repeal of the Corporation and Test Acts, those barriers of the British Constitution, was frustrated by the House of Commons by a majority of 189, March 1, 1790." In the exergue was the motto, "May our happy Constitution in Church and State ever remain unimpaired!"

Another meeting was gathered on the subject in 1789, very numerous attended, Pemberton Milnes, Esq., in the chair. On this occasion the three bodies of Protestant Dissenters appear to have been adequately represented.

A series of resolutions was passed, and deputies sent to a general meeting in London. A counter-meeting of the clergy of Leeds followed, replied to by an address from the Leeds Dissenting ministers. The accusation against the Dissenters was that "this alarming confederacy, so widely distant from each other in some essentials of Christianity, meant a contest for power in the State." To which it was replied that the repeal of these Acts would "by no means put the Dissenters in actual possession of power"—that "it would only restore to them a capacity of being admitted to power;" and it was contended that the expression of apprehension was a tacit admission of their superior fitness; whilst, on the other hand, it was impossible that Dissenters could be satisfied under those degrading disqualifications, which ranked them with outcasts convicted of atrocious crimes. This address^r was signed by Wm. Wood, Jos. Bowden, E. Parsons, Thomas Langdon, and William Price.

In the year 1783 the Rev. James Scott died, after a life of great honour and usefulness. "We all know," said Toothill, his pupil, in his funeral sermon, "that he was a great and good man, whom God raised up for singular and eminent usefulness in his day and place. . . . He preached the doctrines of original sin and redemption by Christ—of God's everlasting love and electing grace—of the person, office, atonement, and righteousness of the Mediator—of efficacious grace in conversion—of perseverance in holiness to everlasting life. He also insisted largely on the necessity, nature, and end of good works, and was not only careful to maintain them in preaching, but in practice. 'Tis true, he was thought a little singular in handling one point, viz., the invitations of the Gospel. Although I believe it incumbent on all ministers to preach the gospel to every creature, and to

call sinners to repentance, yet it does not belong to me to vindicate any man's sentiments any further than I believe them consonant to the Divine Word, or to defend any particular modes of speaking not authorized therein; and if it were an error, it was the error of his country." Scott's influence was very great, and was most judiciously exercised. As R. W. Hamilton says of Scott's pupil, Dr. Simpson, "He was placed at the spring-head of the waters."

We must now make mention of a new religious movement, which, though in its origin imperfect and inadequate, was destined ultimately to exercise the most important influence in the Christianization of our population and the extension of our churches. This was the Sunday-school system, originated by Robert Raikes, proprietor of the "*Gloucester Journal*." This benevolent man, accidentally walking through the streets of the city of Gloucester, was struck with concern at the vice and misery of the children around him, and was specially roused by being told that their conduct on Sundays, when they were set free from employment, exceeded in dissoluteness all the rest of the week.

"This conversation suggested to me," said Raikes, "that it would at least be a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired if there were any decent, well-disposed women in this neighbourhood who kept schools for teaching to read. I presently was directed to four. To these I applied and made an agreement with them to receive as many children as I should send on the Sunday, whom they were to instruct in reading and in the Church Catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed

pleased with my proposal. I then waited on the clergyman and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance by going round to schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathens. This, sir, was the commencement of my plan.”¹ Following out this example, schools were soon established in our larger towns; Leeds, Huddersfield, Halifax, and Dewsbury being among the first to engage in the benevolent undertaking.² In the same volume of the “Gentleman’s Magazine” from which we have quoted above we find the following paragraph:—“The Sunday-schools lately established at Leeds, in Yorkshire (1784), for the instruction of the children of industrious parents, who keep them employed all the week, have been found to answer all the good purposes intended by those who formed the plan. There are, it is said, nearly 1800 already admitted, and when the plan is completed there will be more than 2000.”³

Raikes called this plan “botanizing in human nature.” The mistresses took their children to church or to chapel, which, till then, the children had never attended. They received presents of Bibles, Testaments, etc., in return for little tickets given them as the rewards of good behaviour. In all these cases a paid teacher was probably employed.⁴

The remarkable success of this movement wonderfully illustrates Raikes’ words:—“I can never pass the spot

¹ Gentleman’s Magazine, liv. 410.

² Gentleman’s Magazine, ut super.

³ Ibid. 377.

⁴ It is said that Mr. Hudson, of Gildersome, near Leeds, “formed a school in that village long before Mr. Raikes brought them into notice.” See Evan. Mag. 1833, p. 207. An earlier school of this kind existed, and still exists, founded by Cardinal Borromeo in Italy.

where the word 'try' came so powerfully into my mind, without lifting up my eyes and heart to Heaven, in gratitude to God for having put such a thought into my head."

CHAPTER THE SIXTH.

FROM THE DEATH OF REV. JAMES SCOTT TO THE FORMATION OF
ROTHERHAM AND AIREDALE COLLEGES.

1783—CIRC. 1800.

THE religion of Christ is essentially a missionary system. This has been made manifest in every successive period of its history. Nor has this characteristic feature failed to distinguish it in more modern times. In 1742, Brainerd was appointed by a Scottish Society for Promoting Christian Knowledge as missionary to the Indians. The Moravians were peculiarly distinguished in this holy cause. The movements of the early Methodists were directed to sending the gospel across the Atlantic. Wesley and Whitefield had, in their commencing ministry, acted personally as missionaries, and latterly Dr. Cooke, with an ardour worthy of the best days of the Church, had embodied the missionary principle of the Wesleyans in his own person. Eighteen times he crossed the Atlantic, besides visiting Ireland, the West Indies, the Channel Islands, and France. At length, at the age of seventy, he undertook, at his own expense, a mission to the East Indies, but died on the passage.

The state of the Indian people across the Atlantic seems, about the year 1769, to have excited much attention among the Christian people of Great Britain. We have before us

“a continuation of the narrative of the Indian Charity School in Lebanon, in Connecticut, New England, founded and carried on by Dr. Eleazar Wheelock,” which demonstrates that a wide interest had been excited on behalf of that charity, and a large response had been made to the appeals of the Revs. Dr. Whitaker and M. Occum, who had visited England on its behalf. We may regard this as one of the proofs that a solicitude for the cause of missions was now extending beyond the Wesleyans themselves.¹

Other forms of the same desire began soon to be exhibited. In the year 1793, the Baptist Mission to India, taking advantage of the success which opened the East to the British, was projected. It was warmly taken up at Halifax, and Dr. Fawcett, now an old man, entered into the scheme with the utmost zeal and energy. A new impulse was thus given to the missionary spirit which failed not to produce appropriate results:

Before, however, we refer to these, we may notice some important occurrences which shook the whole of Europe,

¹ The names of John Thornton, Esq., treasurer, Fuller, W. Wilberforce, Gibbons, Romaine, Stennett, and many others, appear as subscribers, and among the Yorkshire congregations contributing are the following. The details at this distance of time are worthy of being preserved:—Bingley, Rev. Mr. Lillie, collection, £11 1s. 1½d; Beverley, Rev. Mr. Harris, collection, £4 12s. 8½d; Heckmondwike, Rev. Mr. Scott, collection, £16 3s. 4½d, besides several £5 subscribers, of whom Scott was one; Hull, Rev. Mr. Burnett, collection, £24; Rev. Mr. Beverley, £17; Kipping, Rev. Mr. Whitford, collection, £6 17s. 8d.; Leeds, Rev. Mr. Edwards, collection, £15 3s. 10½d; Rev. T. Whitaker, collection, £14 14s.; Morley, Rev. Mr. Morgan, collection, £8; Northowram, Rev. Mr. Hesketh, collection, £3 0d. 3d.; Pudsey, Rev. Mr. Wainman, collection, £1 3s. 6d.; Rotherham, Rev. Mr. Thorpe and Rev. Mr. Moulton, £21 18s. 9d.; Sheffield, Rev. Mr. Pye, collection, £15 2s.; Messrs. Evans and Dickenson, £7 3s. 9d.; Wakefield, Rev. Mr. Turner, collection, £11 15s. 9d.

and produced by their influence important consequences to the body of Protestant Dissenters. The events of the French Revolution were at this time the theme of universal attention. The adoption by the National Assembly of Paine's "Rights of Man;" the confiscation of clerical property; the abolition of the hereditary nobility, and the imprisonment of the King and Queen, roused the popular sympathies to the utmost. These were still farther inflamed by the publication of Burke's celebrated "Reflections on the French Revolution." Under the influence of these strongly-aroused emotions, Dissenters became the objects of general odium and invective. A memorable demonstration of this feeling occurred at Birmingham on the celebration of the Revolution, in the year 1791. On that occasion Dr. Priestley, whose writings had strongly supported the Revolutionary proceedings, was peculiarly the victim of mob-violence. His meeting-house was burned, as was also his dwelling-house, his library destroyed, his papers—some of them of great scientific value—scattered to the winds, and the Doctor himself narrowly escaped with life. The propensity to riot, fostered by the High Church party, spread extensively over the country, and reached the West Riding. One minister, whose name has not been preserved, was put under a guard of soldiers to prevent him from exciting sedition. The Rev. Sylvanus Shaw, of Marsden, had his house searched by a disorderly rabble in quest of treasonable documents, though they found nothing beyond a few books and many sermons. The agitation was peculiarly great in the larger towns. Halifax, especially, was remarkable for its madness; and the volunteer system, which then received a great impetus, was the cause of ruin to some and of injury to many more. Nor was Huddersfield exempt from the contagion. "I do envy your tranquillity," said Mr. Moorhouse to Mr. Toothill,

“and your blessed retreat among the woods at Hopton. Huddersfield is as hot as the inquisition.”¹

Such antagonistic influences did not, however, extinguish the ardour of true Christians. In this very crisis a zealous attempt was made for the conversion of the heathen world. The account of Cook's recent voyages had roused the ardour of Dr. Haweis, who prevailed on Lady Huntingdon to send two of her students to Tahiti. Difficulties, however, arose which prevented the completion of the undertaking. But other agencies were set in motion. The commencement of “The Evangelical Magazine,” under the editorship of Rev. John Eyre, was an important instrument for awaking a missionary spirit in our churches. In the year 1793 a body of Warwickshire ministers resolved to arouse their brethren to so important a work, and Dr. Williams, then minister of Carr's-lane, Birmingham, was requested to prepare a circular letter on the importance of praying for an enlarged diffusion of Divine influence and a regard for the conversion of pagan nations. This letter was afterwards sent to the various associations of the Independent denomination throughout England and Wales. Among other objects it proposed the establishment of monthly prayer meetings for the spread of the Gospel. As an important consequence of such suggestions, enforced by the publication of “Letters on Missions,” by Rev. Melville Horne, and especially as the result of an appeal by the Rev. D. Bogue, of Gosport, the Missionary Society, afterwards called “The London Missionary Society,” was established by men of various religious bodies in the year 1795, and at once took hold of the sympathies of the Christian public. It was formed at a time when men were less solicitous about party than about the spread of Evangelical Christianity, and it disclaimed sectarianism from its very com-

¹ Cockin's Memoirs of the Rev. Joseph Cockin.

mencement. Among those who in Yorkshire appeared prominent in the ranks of its early supporters were Rev. E. Parsons, Leeds; G. Lambert, Hull; and Joseph Cockin, Halifax (who preached one of the four sermons before the society in Surrey Chapel, May 9, 1798).

On the death of Scott, the academy at Heckmondwike had been transferred to the Rev. Samuel Walker of Northowram, together with the books and apparatus which constituted its property. Mr. Walker had been a student under Mr. Scott, and was supposed to be well acquainted with his plans, and to be qualified to succeed him. But the choice was unhappy; and after the lapse of about twelve years, representations were made to the London Society which destroyed their confidence in Mr. Walker as a tutor. It was felt also that such an institution could not be longer managed by a committee resident so far from the scene of action. The purpose too for which the "Northern Education Society" had been formed was now, in some degree, fulfilled; and the Institution no longer commanded that sympathy in London which it had originally done. This state of things required, therefore, a change. The result was of great importance to the district.

After considerable deliberation in London, a letter was sent by Mr. Fuller to J. Walker, Esq., of Rotherham, a very prominent man among the Dissenters of the West Riding, announcing that a considerable deficiency having taken place in the finances, it was resolved that Mr. Walker should be no longer considered the tutor, and that the establishment of a new Institution should be henceforth left to the Christian friends of the West Riding.

This letter was read by Mr. Walker to a meeting of ministers at Holmfirth. After deliberation and discussion it was resolved that Mr. Moorhouse should write a circular letter convening a meeting for the purpose of receiving it,

and determining upon future action. On the 30th July, 1794, this meeting was held at the Three Legs, Call-lane, Leeds. It was attended by 20 ministers and 12 lay gentlemen, some from Lancashire, but chiefly from churches in Yorkshire. At this meeting Mr. Kennedy, of Moseley-street, Manchester, proposed a plan for an academy with two tutors; and a committee of five ministers and five laymen was appointed to prepare for another meeting.

On the 11th September, a representative meeting was held at the Waterhouse Arms, Halifax, when, besides all those who had attended the former meeting, five other ministers and six laymen were present. A matured scheme, prepared principally by Mr. Moorhouse, was adopted. It was resolved that the institution be considered altogether new, and that it be presided over by two tutors; only students of Calvinistic sentiments being received. The term of study was fixed for four years. These conclusions were ratified by a meeting at Huddersfield; present, Rev. Messrs. Brewer, Moorhouse, Dawson, Galland, Bennett (Heckmondwike), Jos. Cockin, Blackburn, Vint, Hudson, M'Quhae, Hale, with many laymen. Northowram was deemed the most eligible locality, and premises which were at that time deemed suitable were offered by Mr. Asquith. It was resolved to invite to the presidency Rev. J. Bennett, then of Romsey. For the present, however, this invitation was declined.

In the following year it was reported that some confidential communications had been held with the Rev. Dr. Williams, of Carr's-lane, Birmingham, and he was warmly recommended as a suitable man to undertake the office of President.

As, however, the Doctor deemed a pastoral charge essential to his acceptance of the office, and as the church

at Rotherham was now without a pastor, it was agreed that, should his ministry prove acceptable to that church, his acceptance should determine the site of the future college. When these arrangements took effect, Joshua Walker, Esq., was requested to erect a suitable building for the reception of the College, the designation of which was henceforth "the Rotherham Independent Academy."

Three benefactions of £50 each were offered respectively by Mr. Whittenbury, Mr. Joshua Walker, and Mr. Thomas Walker, and one of £10 10s. by Rev Mr. Kennedy.

The office of second tutor had been offered to Mr. Berry, of West Bromwich, but as he had accepted a similar office at the College at Homerton, the Rev. Maurice Phillips was appointed in his place.

Mr. Williams was born at Denbigh, Nov. 14, 1750, and gave early promise of talents and worth. Early in life he felt the power of Divine truth under the preaching of the Welsh Calvinistic Methodists, and studied for the Christian ministry at Abergavenny, under Dr. Davies. His industry was remarkable; his reasoning and metaphysical powers were of a high order, and his piety unquestionable. His first settlement had been at Ross, where he laboriously cultivated his powers in a sphere of comparative leisure. He next removed to Oswestry. At that time Lady Glenorchy was desirous to form an establishment for the education of young ministers, and Dr. Williams was fixed upon as their tutor. Two students were placed under his charge with a view to a future increase. But before this project could take full effect, Dr. Davies had removed from Abergavenny to take charge of the college at Homerton, and application was made to Williams to become his successor. After some difficulty, Williams' pupils were removed from Abergavenny to Oswestry.

Whilst here Williams entered the field of controversy, first with Abraham Booth, on the subject of baptism, then with Rev. Mr. Belsham, who was at that time the apostle of the Unitarians. Circumstances afterwards led him (in the year 1791) to relinquish his position as tutor, and he accepted the invitation of the church at Carr's-lane, Birmingham, to become their pastor. Here he received from the University of Edinburgh the degree of D.D.

Dr. Williams entered on his duties as President of Rotherham Academy, Sept. 30, 1795. The Institution itself commenced its first session on Nov. 5.

The important and valuable services rendered by Joshua Walker, Esq., have been already referred to. Mr. Walker provided suitable premises for the accommodation of the students, and presented the amount of rent to the Institution from year to year, in addition to his annual subscription. On his death the whole was conveyed to the Academy. To him and to his family the new Institution was under lasting obligations.

Whilst these movements bearing reference to the establishment of Rotherham Academy were taking place, a concurrent movement led to the establishment of Airedale College. On the breaking up of Mr. Walker's institution, only four students remained. These were Thomas Taylor, afterwards of Bradford; C. Ely, afterwards of Bury, Lancs.; Abraham Hudswell, afterwards of Bingley; and — Batley. As a temporary expedient, these young men were placed under the charge of the Rev. W. Vint, of Idle. As soon as the arrangements for Rotherham were completed, the last two were removed to the new academy. But the loss of the Institution from the centre of the West Riding was severely felt, and many painful consequences to the denomination were apprehended. In this juncture Edward Hanson, Esq., of London, who had formerly

resided in Yorkshire, undertook to support two young men for the ministry under the charge of Mr. Vint. For this purpose he contributed, in 1800, the annual sum of £60, and at his death (1803) left £150 per annum for carrying on the work of preparatory instruction. Other pecuniary aids were soon afforded, and the establishment took the name of Idle (afterwards Airedale) Academy. Whether of the two institutions is the legitimate successor of the Academy commenced by Mr. Scott is therefore a matter of some dubiety.

It is interesting to observe how, about this period, and greatly in consequence of the activity and zeal which the spirit of Christian missions awakened and stimulated, the principal towns of the Riding where the decay of Evangelical religion had been most apparent, recovered their spiritual position and influence. By the close of this century there were bodies of earnest and active Christians in Leeds, Hull, Halifax, Huddersfield, Sheffield, Wakefield, Whitby, Bradford, Barnsley, &c.

Efforts had been also made in the city of York, but they had been less successful.

CHAPTER THE SEVENTH.

CONSOLIDATION.

FROM THE COMMENCEMENT OF THE ROTHERHAM AND AIREDALE
COLLEGES TO THE REMOVAL OF AIREDALE COLLEGE.

A.D. 1800—1831.

THERE is, probably, no period of British history in which Evangelical religion presented so favourable an aspect as at the beginning of the nineteenth century. The energy of Methodism had accomplished a great work. The Wesleyan body began to be strong and well-compacted, and was full of love to God and zeal for the souls of men. The Calvinistic Methodists had accomplished much; but wanting organization and a definite Church government, had failed to establish themselves to any extent as a separate body. Yet the influence of both branches had been immensely great beyond the range of their own circle. The dying embers of religion had been everywhere fanned into a flame. Many pulpits of the Established Church, which had only heard the drone of an almost heathen morality, now echoed with the sounds of living salvation through the precious blood of Christ. The effect on Dissenters was marvellous. God had visited his Church and watered it. Men began to bear the truth into nooks and corners unvisited before. A

missionary zeal had been awakened, full of promise for the heathen world. And the spirit thus evoked reacted most beneficially upon the churches themselves, awoke them from their languor, and inspired the cheerfulness which always accompanies conscientious, and especially Christian, work.

It only needs that we shall recall the names of the men who at the beginning of the century occupied the chief places of Protestant Dissent in Yorkshire, to obtain the conviction that Independency was now a spiritual power. Parsons at Leeds, Cockin at Halifax, Lambert at Hull, Moorhouse at Huddersfield, Arundel at Whitby, Kidd at Cleckheaton, Vint at Idle, Howell at Knaresborough, Boden at Sheffield, Poole at Kipping, Taylor at Ossett and Bradford—these were men indeed! None of them were possessors of distinguished genius; few of them of high intellectual eminence; but they were ministers whose religious sensibility and holy unction rendered them fit standard-bearers of a holy cause, which they loved with their whole hearts. Usefulness was to them an instinct; they “naturally” cared for the “state” of those by whom they were surrounded. The work of winning souls and forming character was the most congenial of all possible occupations. Some of them might not have the most comprehensive views, but they had on all important points the strongest convictions. If not distinguished for their scholarship, which was perhaps no more than respectable, the energy of the heart was transcendent. They were identified with their cause, and to extend it was their meat and drink. It is not wonderful that the seed they sowed in prayer and faith ripened into so abundant a harvest.

Having prepared the instruments to effect it, God found for them the work which He had designed them to perform.

The revival of religion brought in its train not only a desire to do good, but an inventiveness in the means of accomplishing it. Valuable institutions were formed at this period which are still in vigorous existence, showing no signs of decaying life. It was a new thing when Dissenting ministers, whose sphere had always been, till now, the pulpit, were seen taking their places as platform orators. There were some indeed who could never reconcile themselves to the change. Others took to it naturally and freely, and found it only an enlargement of the sphere of their usefulness. It will usually be found that where conversational powers exist, platform speaking is easy and natural; and that that branch of public service is difficult where such conversational powers are defective. Henceforward, however, business-meetings were destined to form an important, and when good sense directs them, a very interesting, part of the apparatus of Christian action, of special service to the ministry, and of no less service to the people, whether male or female.

Among the movements which characterized the early part of the present century, there was one peculiarity already adverted to, which in its present development became pricelessly valuable, and was destined to exert the most important future influence on the well-being of the Dissenting congregations. The old exercises of the Non-conformists had served their day till the minds of the young had grown dull beneath the infliction of the formal, precise, and measured doctrines of the Assembly's Catechism. When Sunday-schools were first introduced, they were not definitely affiliated to any special congregations; and it appears not to have been imagined, until about the beginning of the nineteenth century, what extraordinary powers the system possessed. The discovery was like a new revelation in congregational life. Instead of the

paid instructors with whom the movement began,¹ voluntary agency became the very soul of the system ; instead of the work being scattered over many localities, poor children were brought together into one focus ; instead of the prominent commercial instruction hitherto given, Christians, instinct with spiritual life, poured out their convictions upon the minds of their scholars. School-rooms were not at first provided ; the young were principally taught in pews in the chapels. Gradually the old Catechisms became disused, and from the Bible as a text-book, the heart of the teacher met the heart of the learner. When the advantages of the new system became apparent, it spread with extraordinary rapidity. Sunday-schools arose in all directions ; suitable rooms were erected ; and the religious education of the poor became "the means of grace" to the whole congregation. Out of them came not only teachers of others, but ministers and missionaries ; and every step in the process was a new illustration of the compound interest of doing good. When Mr. Moorhouse, of Huddersfield, first saw the children of his new Sunday-school marched into the chapel and seated in the aisles, he said, "it was the happiest day of his life."

In this great work of Christian benevolence Yorkshire has proved inferior in zeal to no district under the sun. Even to this day no subject will command larger audiences. So wide is the liberality which this great work evokes, that in many congregations other benevolent purposes gladly avail themselves of the plea of affinity to Sunday-schools in order to gain a more abundant support. It may be that in the nineteenth century this noble enterprise, begun by Raikes, needs revision and completion ; that what availed

¹ From 1786 to 1800 the Sunday-School Society alone paid upwards of £4000 for instruction.

for the wants of one age needs to be readjusted to those of another ; and that in proportion to the progress of general education amidst our masses the school should aim at objects more definitively spiritual. It may also be that what in the first instance came to our Christian bodies from without should now be taken up as the incumbent duty of the churches themselves. We eagerly long to see this important subject treated with the earnestness it well deserves ; but we cannot believe that so potent an instrument as Sunday-school instruction is destined (unless vital religion suffers an awful collapse) to become obsolete or to lose its power. From it our churches, our pulpits, our colleges have been largely and continuously recruited. Our missionary societies are indebted to it for some of its most effective instrumentality. Ever by its means precious gems of talent and character have been discovered and rendered brilliant, which, but for the institution which drew them out, had been lost in inglorious ignorance. And if Great Britain have any claim to morals and virtue ; if, on that ground, she can hold her head high amidst the nations of the earth, and if our national character have any bases of righteousness and uprightness, who can tell how much of this is due to the direct and indirect influence of our Sunday-schools ? Well may Lord Mahon say : “ Among the principal means which, under Providence, tended to a better system in the coming age may be ranked the system of Sunday-schools, and of these the main praise belongs to Robert Raikes.”

The operation of Sunday-schools stimulated the increasing desire of Dissenters to undertake the work of general education. About the year 1814, Joseph Lancaster propounded his plan of monitorial instruction, and for that purpose lectured in the principal towns of the kingdom, and among other parts, in Yorkshire. His system excited

great attention, and led to the formation of numerous schools, especially in the great centres of population, supported by voluntary contributions. At this time the attention paid by Dissenters to the work of general education created some dismay among the ranks of the Episcopalians. Dr. Bell, who was favoured by the latter, wrote: "It cannot be dissembled, that thousands in various parts of the kingdom are drawn off from the Church, by the superior attention paid to education out of the Church."¹ Southey, the great apologist of the party, (in allusion to a caricature then bearing the name of "Bel(l) and the Dragon)," says that the Church did their duty at last, not because they were persuaded to it, but because they were "frightened and shamed into it by the Dragon."

The strong prejudice with which Dissenters had been regarded at the close of the eighteenth century had retained much of its virulence at the commencement of the nineteenth. It appears that an anonymous pamphleteer had published in the West Riding, a tract entitled, "A Candid Inquiry into the Democratic Schemes of the Dissenters," which was fraught with the most vituperative epithets—"hypocrites, disaffected, meddling mortals," "wild beasts," "savage brutes," &c. The following passage (scarcely worthy of being raked up from oblivion except for the sake of illustrating the spirit of the times) is a specimen of the whole:—"The Dissenters have been the greatest opposers of the most religious of the clergy; the more effectually to beguile the unwary, they introduce their political sentiments into their very prayers; in six out of ten of the visits made to their schism-shops, the disaffected meddling mortals stir up strife and sedition. The Dissenters have supported democratic candidates at an

¹ Dunn's Sketches: Joseph Lancaster, p. 51.

election, and formed parties to introduce democratic publications into our book-clubs; a brutal neglect of good breeding is imposed on them as a mark of civism by their conscientious priests; they were begot by sedition, and by the paps of sedition they have been fostered ever since they made their *entrée*; with all their superabundant piety, they are often convicted of short weights and measures; and to finish this black list, the Dissenters are the children of the devil, who, having entirely left the Church, soon become heterodox in sentiment, immoral in practice, and at last complete infidels." To this pamphlet, Rev. E. Parsons, of Leeds, replied in a style of dignified but trenchant severity, without, however, silencing his opponent, whom he proclaimed to be Rev. W. Atkinson, Lecturer of the Parish Church, Bradford. This unhappy clergyman returned again to the attack in language so coarse and scurrilous as would disgust all modern readers, and Mr. Parsons published a triumphant rejoinder. Such was the embittered feeling with which our predecessors were called to contend! Nor was Bradford alone in such demonstrations. Even so late as about the year 1820, Dissenters still remained subjects of suspicion, and were denounced as ill-affected to the Government. The name of Joseph Boothroyd (then of Pontefract) was transmitted to the Privy Council, accompanied by a copy of the laws of a reading society drawn up by him as evidence of his treasonable intentions. But one of the representatives of the borough, happening in a visit to the minister of the day to gain information of the charge, warmly vindicated the good man's honour, and assured the minister that Boothroyd was a man of peace, and that he and his congregation were loyal subjects of the King. Indeed, some of the Dissenting clergy of that day, in their hatred of Jacobinism, stood too close to the principles of

passive obedience and non-resistance, to be consistent with their own acknowledged position.

The unenlightened condition of many parts of this large county had not failed, from the beginning of the century, to awaken the concern and prompt the efforts of many true servants of Jesus Christ. No church was more zealous in this department than that of the Rev. G. Lambert, Fish-street, Hull; and many parts of the surrounding district were permanently indebted to its pious exertions. But the large mass of ignorance required a combination of effort. An attempt was made in 1806 to form an association for the whole county, one of the special objects being to countervail the system of religious mendicancy which the erection of new chapels had occasioned. It appears, however, to have died out soon after its formation. In 1809 an association was formed for the East Riding, which, during some time, issued annual pastoral letters, and was energetic. A similar society was formed in 1811 for the West Riding, and was named the Itinerant Society. It was resolved that the district of Craven should be the scene of its first operation, though its circle was afterwards enlarged. No man was personally more active in these enterprises than the Rev. Joseph Cockin, then of Kipping. His son, the Rev. John Cockin, of Holmfirth, was afterwards a zealous imitator of his active father. An interesting account of Mr. Cockin's second journey in this district is furnished in the memoir of the father, written by the son.

We have mentioned the auspicious formation of the London Missionary Society, and the interest taken in it by some ministers in Yorkshire. When the ship "Duff" was sent out in 1799 on her second voyage, the superintendency of the expedition was entrusted to the Rev. W. Howell, then of Knaresborough. The "Duff" was captured by a French privateer, and her passengers were, after

much suffering, landed at Monte Video. The ship in which they were re-embarked was again taken by the Portuguese. In the end, however, they landed safe upon their native shores.

The narrative of these incidents, published by Mr. Howell in 1809, tended doubtless to increase the interest taken by Yorkshire Dissenters in the progress of the missionary cause. That interest was deepened by the intelligence furnished from time to time from Tahiti, the scene of the Society's first operations, where, after thirteen years of most disheartening failure, a marvellous change had taken place. The King avowed himself a Christian. The natives abandoned their idols. The hopes of the Church damped, but not extinguished, at once revived, and the work of Christian missions received a new and powerful impulse.

Such was the condition of matters when in the month of August, 1813, a meeting was held at Leeds to form an auxiliary to the London Missionary Society for the West Riding. Among the speakers and preachers were the Revs. G. Burder (Secretary to the Parent Society), T. Raffles, Bogue, Waugh, Thorpe (Bristol), Joseph and John Cockin, E. Parsons, Boden, Moorehouse, Boothroyd, &c., and Messrs. Joshua Walker (chairman), Clapham, Dawson, and many others. "A great concourse of people," we are told, "from the neighbourhood, as well as from town, crowded the spacious places of worship at every service. Between sixty and seventy ministers were present on the occasion. The most desirable unanimity, cordial affection, and fervent zeal were displayed. The collections and donations, exclusive of annual subscriptions, amounted to about £460." From that time the annual meeting circulated during many years in the large towns of the Riding with wonderful spirit and success. It only failed

when each considerable town began to hold an anniversary of its own, and the efforts became thus distributed among more numerous channels.

A similar auxiliary was formed for the North Riding in 1816.

In the same year, also, the Hull and East Riding Auxiliary was instituted.

It has been often observed how religious institutions act and re-act on each other, and how the zeal which the work of foreign missions engenders operates advantageously on movements at home. The efforts made in the West Riding on behalf of the heathen led to the feeling that more ought to be done for the uninstructed population of the country, and at a meeting of the Sixth Anniversary of the London Missionary Society (Sheffield, 1819), it was resolved to make more strenuous exertions for the spread of the gospel in the West Riding. A provisional committee was accordingly appointed, to represent, in a circular, the dark and ignorant state of many of the Yorkshire districts, and the insufficiency of the means hitherto employed to meet the great demand; and inviting Christians and ministers to form a new union for the purpose of aiding weak churches, and carrying the gospel to places then destitute of it. A meeting was accordingly held in Salem Chapel, Wakefield, Oct. 27, 1819, Samuel Thompson, Jun., Esq., in the chair, when it was resolved that a new society be formed, entitled "The Home Missionary Society for the West Riding of Yorkshire," and that its object be "the preaching of the gospel, the formation of Congregational churches, and the pecuniary aid of weak interests in the towns and villages of the West Riding and its vicinity." Of this new society the Chairman was appointed Treasurer, and Rev. J. Jefferson, Secretary. Its first annual meeting was held at Huddersfield, April 25, 1820. In 1822, the Rev. J. Jefferson

removed from the Riding, and Rev. James Scott, of Cleckheaton, in his place, took office, which he retained till the year 1829. Sheffield soon separated itself, and during many succeeding years formed a district society of its own, but at length returned. The labours of the West Riding Society proved of great importance, and some places which received aid in the first year of its formation, as Ripon, Clayton West, Sedberg, Cowick, Grassington, and Settle remain beneficiaries to this day. Many complaints were, however, made that the society did not receive that full and general support from the churches of the Riding to which it was felt to be fairly entitled. It was long before it was vigorously sustained; even in the present day its support is inadequate to the wants of the population with which it has to deal, and it appears to disadvantage when put into comparison with the more zealous exertions of a sister institution — the Congregational Union of Lancashire. Nor can it be said to have accomplished its appropriate work till it shall have energetically set itself to provide for the untaught masses of our large towns.

The year 1815 witnessed the ordination of a minister whose name will be long remembered in Yorkshire, not only for the varied talents it recalls, but for its connection with many of the most important public movements in the West Riding and the county. The Rev. R. W. Hamilton was young when he first settled in Leeds, but he soon became distinguished as the pride and power of that town and its vicinity. Reference is made elsewhere to his sermon ("Condemned Sermon," as he termed it), preached on occasion of an execution at York, and to the unfavourable and unfair criticism to which the publication gave rise. The very outcry served, however, to raise the young man into notoriety, and his talents soon redeemed

the juvenility of his publication. In the year 1819, Mr. Hamilton entered the lists of controversy. A sermon was preached before "the Association of Unitarian Christians residing at Hull, Thorne, Doncaster, Gainsborough, Lincoln, and adjacent places," then holding its meeting in Bowl-alley Chapel, Hull, by the Rev. Joseph Hutton, A.B., of Mill-hill, Leeds, which was afterwards published, and entitled "Omniscience the Attribute of the Father only." In reply to this, Hamilton sent forth a pamphlet, entitled "Strictures," &c., in a letter to the author. These "Strictures" were written in a spirit and temper which did honour to controversy, and which Mr. Hutton himself was ready to acknowledge in kind and complimentary terms. Hamilton's reply was the first fleshing of the sword afterwards to be wielded with power in the battle against Unitarianism. He subsequently returned to the conflict with the same antagonist. He had now shown himself no mean warrior—a champion for the forefront whenever his services should be required in the cause of the common Christianity.

Up to the year 1814, no movement had been successfully made to establish Independency in the metropolitan city of York. Ingham had formed a society, but it had lapsed, like most others of his establishment, into Sandemanianism. Lady Huntingdon had stationed a preacher, Rev. Mr. Wren, in College-street; but without much apparent result. After his death, Rev. E. Parsons, Leeds, took the chapel for a year; but was then compelled to relinquish the effort. Other arrangements followed, still without success, till, in the year 1814, the West Riding Itinerant Society, then recently formed, resolved on the erection of a new chapel in Lendal, which was opened in 1816 (see Lendal Chapel, York). One of the Reports on the litigated Lady Hewley's case (published in 1829) contains the following remarks:—

“Since the time when Socinianism took full possession of St. Saviour’s-gate Chapel, together with the ample funds left by Lady Hewley for the support of a different system, orthodox Nonconformity in the city of York has had to struggle with many and very trying difficulties. At some periods its total extinction has appeared to be threatened. For a succession of many years, its chief friends were a few persons in low circumstances of life; their place of worship was small and very inconveniently situated, and for a long period, till about 1812, no hope of a revival had been entertained. At that time, however, under the gracious Providence of God, a very striking coincidence of circumstances occurred which, it may with confidence be asserted, has issued in one of the most remarkable revivals of a dying interest which has taken place, for a long time past, in any part of the United Kingdom. Lendal Chapel was opened for public worship Nov. 7, 1816, and the congregation and church, under the pastoral care of that very excellent and popular young minister, the Rev. James Parsons, have risen in the course of a short time to a high rank of respectability; and long may they continue to enjoy the advantages of his zealous and efficient labours!” The prayer has been abundantly realized!

We have already made mention of the College at Rotherham. Very important spiritual results followed from its establishment. The presidency of Dr. Williams gave it a moral power and intellectual character of a high order. Whatever may be the opinion formed as to some of the propositions contained in his well-known work on “The Equity of the Divine Government and the Sovereignty of Divine Grace,” none can doubt that to Dr. Williams we owe one of the most able defences of the Calvinistic system, and that it

rendered the author's name conspicuous among our own and other churches. But death had done its work upon him; in the year 1808, his place was vacant. His friend and biographer, the late Rev. Joseph Gilbert, thus characterizes him:—"By his various knowledge, his liberal views, the simplicity of his character, his gentleness and urbanity of manners, his fervent, prevailing piety; by his consistency and blamelessness of deportment, his solid judgment, his catholic principles, his public spirit, and his intimate familiarity with every question relating to theology; he was unquestionably qualified, in no common degree, for his office as a tutor of youth for the Christian ministry."¹

In 1813, a successor was appointed in the person of Rev. James (afterwards Dr.) Bennett, then at Romsey, already known by being a conjoint author, with Dr. Bogue, of "The History of Dissenters." Dr. Bennett was a minister of considerable attainments, and an admirable preacher; and as the tutor was expected to take the oversight of the church at Masborough, the latter point was of considerable and indeed of disproportionate importance. In 1812, the failure of his health induced him to withdraw, and having accepted the invitation of the church at Silver-street, he became a power among the ministers of the metropolis.

During the presidency of Dr. Williams, the classical tutorship was occupied by Rev. Maurice Phillips and the Rev. Joseph Gilbert, who held the post in conjunction with the pastorship of the Nether Chapel, Sheffield. After his removal to Hull, the Rev. Thomas Smith, M.A., succeeded him in both offices.

In the year 1824 arose a controversy, well-known as "the Manchester Socinian Controversy." As it proved to be of considerable importance to Dissenters, especially

¹ Life of the late Rev. E. Williams, D.D., p. 534.

in the northern counties, an account of its origin may be somewhat fully given.

In the month of August a valedictory dinner was given in Manchester to the Rev. John Grundy, a Unitarian minister, then about to remove from that town to Liverpool. In the course of the evening, the health of the Rev. George Harris, another minister of that persuasion, was toasted. In acknowledgment of this compliment, Mr. Harris made a speech, in which very hard and sarcastic expressions were employed in reference to Trinitarianism; and it was declared that "its direful and demoralizing effects may be read in the history of every nation under the sun." The speech was published, and became the origin of a newspaper controversy which extended over a period of several months, and afterwards obtained a large circulation as a pamphlet. In the course of this argument, the alleged perversion by Unitarians of orthodox trusts was made specially prominent. Two years later, the Rev. Dr. Bennett, and others representing Rotherham College, availed themselves of the visit to Yorkshire of the Commissioners of Public Charities, to complain of the perversion of the trusts of Lady Hewley—those funds having been designed for orthodox ministers, but being at that time principally employed for the maintenance of Unitarian opinions. An inquiry was accordingly instituted into the facts of the bequest; and the opinion of the Commissioners was given, to the effect that it was extremely doubtful whether the funds were rightly administered. They recommended the reference of the question to a court of equity.

On the publication of the report of the Commissioners, and at the instance of G. Hadfield, Esq., the facts of Lady Hewley's bequest were arranged and published for the information of the Lancashire Independent Churches

and the public in general. The preparation of the tract was entrusted to the hands of Mr. Hadfield himself, whose vigour, zeal, and assiduity in the whole affair is beyond all praise. In the issue the case was regarded as one well worthy of being submitted to the judgment of the highest legal authorities. The case was put into the hands of Joseph Blower, Esq., of Lincoln's Inn, who brought out its points with the utmost talent and energy, and secured very able advocates in its support. An information was filed in 1830 by His Majesty's Attorney-General against the trustees, sub-trustees, and managers, at the relation of Thomas Wilson, Esq., treasurer of Highbury College, Joseph Read, Esq., vice-treasurer of Rotherham College, George Hadfield, Esq., treasurer of Blackburn Academy, John Clapham and Joseph Hodgson, Esqrs. The case excited the utmost interest and a bitterness of feeling and invective almost beyond parallel.

The case of the Rev. John Smith, of Demerara, who, in the year 1824, fell a victim to the overbearing tyranny of West Indian prejudice and infatuation, could not fail to awaken the most lively sympathy in the minds of the Evangelical Christians of Yorkshire. Strong representations were sent up to the Government, and the intense excitement of the occasion not only prompted fervid denunciation on every missionary platform, but dealt to the system of West Indian slavery a blow from which it never recovered. Leeds took a foremost place in the demonstrations which this event called forth. The energy of the Rev. T. Scales was conspicuous in this crisis, and was powerfully aided by the eloquence of Rev. R. W. Hamilton, who preached and published a discourse of distinguished merit on the occasion. Soon after (1825), the same preacher delivered one of the annual sermons before the London Missionary Society. It was in advocacy of a

cause specially near to the preacher's heart, and was striking in illustration and powerful in argument, though it failed of producing a general and popular impression. Soon after, the remarkable talents of Mr. H. were manifested in advocacy of the cause of Catholic Emancipation, in an able letter addressed to the editors of the "*Leeds Mercury*." "As a calm, dignified, and earnest exposition of great principles," says Dr. Stowell, "it has been seldom equalled; it would be sufficient to gain for the writer a noble reputation."

The London Missionary Society, having in view the importance of sustaining and directing its missions in the Southern seas, resolved, in the year 1821, to send thither a deputation who might, at the same time, visit other posts of labour, and encourage and strengthen its various missionaries. Two gentlemen were selected for this duty. As coadjutor to the Rev. D. Tyerman, George Bennett, Esq., of Sheffield, undertook the responsible task. These gentlemen set sail on the 2nd of May. After spending nearly a year in the islands of the Pacific, they touched at New Holland, Batavia, Java, China, India, and Madagascar. At the latter place, Mr. Tyerman was arrested by the stroke of death, and Mr. Bennett was left to complete the journey alone. On his return to this country (1829), the journal of the Deputation was put into the hands of the poet Montgomery, and was published in two volumes. Mr. Bennett afterwards visited many of the principal towns of England, and gave an account of the scenes he had visited and the impressions he had received.

CHAPTER THE EIGHTH.

THE MODERN ERA.

FROM THE REMOVAL OF AIREDALE COLLEGE TO THE PRESENT TIME.

A.D. 1831—1868.

IN the year 1831 was commenced a new building, called by the name of "Airedale College," for the education of the Northern Congregational ministry. It was an enlargement of the institution which had hitherto been carried on at Idle, under the presidency of Rev. W. Vint. Its removal had been earnestly promoted by the liberality of a pious and wealthy lady of Bradford, Mrs. Bacon, who gave two estates for its sustenance. The address at laying the foundation-stone was delivered by Rev. R. W. Hamilton, June 20. It gained considerable notoriety, and became the basis of a subsequent controversy. In it Mr. H. took a view of ministerial education among the Congregationalists, especially in the North, and uttered a severe diatribe against the appropriation by Unitarians of the trusts left by orthodox Presbyterians, and abjured religious communion with them. The attack did not long remain unnoticed. Mr. Hamilton's former antagonist, Rev. Joseph (afterwards Dr.) Hutton, published, in reply, a sermon entitled "Unitarians entitled to the name of Christians." To this Mr. Hamilton made an immediate and spirited rejoinder, in which, though outward courtesy was main-

tained, the style was like a surgeon's knife cutting into the living flesh. "The Manchester Socinian Controversy" was brought into the light of day, whilst the Unitarian body was unsparingly challenged. The conflict lasted for some time, with much power on the side of Hamilton. In the end Dr. Hutton retired from the field, declaring himself not convinced, but considerably disgusted.

We return, however, to Airedale College. Its erection was completed in 1834. The removal of the institution was a source of great trouble to Mr. Vint, and his health, which had been failing for some years, now declined more rapidly. He died March 13, 1834. "Never," said Hamilton, in his funeral sermon, "should his efforts to extend the influence of our community be forgotten by us. He found it respectable, but not numerous in proportion to its means and the exigency of the district. It scarcely was known to overflow. It can now swell beyond itself. We can think now of villages and towns which possess not Evangelical teaching, and carry it to them in our denominational form. And *he* it was who greatly communicated this impulse, and his Presidency gave him general opportunities of intercourse with our Churches, which he failed not to improve. Other holy men had preceded him in the exertions of zeal, but it was he who principally gave them their system, and secured for them their stability."¹

The history of Airedale College till the present time may be briefly given.

Mr. Vint was succeeded in his tutorship by Rev. Walter Scott, who removed from Rowell. Mr. S. was not new to the work of a tutor; having already given instruction to many useful, and some eminent, ministers.

¹ Funeral Sermon for Vint, p. 46.

He was a man of high mental power, and of unquestioned attachment to the cardinal doctrines of the gospel. He was warmly welcomed at Airedale; there being, as Hamilton said, in allusion to his defective elocution, "no voice against him but his own." He continued to hold the office with much honour till 1856, when age came upon him. A handsome presentation, with every expression of esteem, accompanied his retirement. His first associate in the classical tutorship was Rev. T. R. Taylor,¹ son of Mr. Taylor, of Bradford, a young man of singular promise and genius, as his fragmentary remains and poems attest. But his occupation of office was short. He died 1835, of consumption. After Mr. Taylor's death, the tutorship was held for some time by Rev. W. B. Clulow, who on retirement was succeeded by Rev. D. Fraser. A third tutor was appointed in 1848 in the person of Rev. H. B. Creak.

On Mr. Scott's retirement the Presidential chair was taken by Rev. D. Fraser, now LL.D., who holds it at the present time. He was first assisted by Rev. R. G. Hartley, who retired in 1863 to become a missionary at Madagascar; then in 1863 by Rev. W. C. Shearer, the present Classical Professor.

Mr. Creak died amidst universal respect and lamentation in the year 1864, and was succeeded by Rev. R. Harley, F.R.S., who has just (1868) relinquished the post his mathematical accomplishments so much adorned.

We turn from Airedale to Rotherham. The Presidency of the Rev. C. Perrot was short, and was terminated by his resignation in Midsummer, 1834. His place was supplied by Rev. W. H. (afterwards Dr.) Stowell, then minister of North Shields.

¹ See Howard-street, Sheffield.

² Memoirs and Remains of T. R. Taylor.

In 1845, Rotherham College having been in existence fifty years, its jubilee was celebrated with becoming accompaniments. Amongst other commemorations, a public meeting was held, and contributions were made to the amount of £1000, part of which was expended in the enlargement of the College premises. A season of reverse followed. "Owing to a change in the investment of the funded property, which had been gradually accumulated by donations and bequests, this source of income became quite unproductive, and at the same time, owing to various causes, the annual subscriptions were considerably diminished, so that in June, 1850, there was a debt against the College of nearly £900." At this time, Rev. T. Smith, A.M., resigned his tutorship, amidst strong expressions of regard and esteem, he having held the office during thirty-three years. Dr. Stowell, after having continued for a time without a colleague, and with only seven students, removed, to become the head of Cheshunt College. The union between the Presidency of the College and the pastorship of the Masborough Church was now dissolved, and the Rev. T. J. (now Dr.) Falding was appointed the College tutor, at first temporarily, but as affairs became increasingly auspicious, more permanently, the Rev. T. Clark, B.A., being classical and mathematical professor. In 1855, the latter gentleman, having removed to Taunton, was replaced by the Rev. C. C. Tyte, who still continues.

We recur to the Hewley case, of which mention was made in the last chapter.

It was heard before the Vice-Chancellor, Sir L. Shadwell, in January, 1833. After being argued for four days, his opinion was given that "no persons who denied the doctrine of our Saviour's divine person and the doctrine of original sin were entitled to participate in Lady

Hewley's charities." Against this decision an appeal was made, partly heard before Lord Brougham, the then Chancellor, assisted by Baron Parke and Justice Littledale. Before judgment, however, could be given, Lord Brougham resigned the seals. The case was afterwards heard by Lord Lyndhurst, assisted by Baron Alderson and Justice Patteson, and was again interrupted by Lord Lyndhurst's resignation of office, but as both parties agreed to receive his award, judgment was pronounced Feb. 5, 1836.

After citing the various points of the case, Lord Lyndhurst said:—"These circumstances, with others, lead me, therefore, to the conclusion, not merely that these parties (the Unitarians) have misapplied the funds, but that in the exercise of their trust, they have manifested a strong and undue leaning in favour of persons of their own persuasion. I think, then, looking at these circumstances and considering the extensive and continued misapplication of the funds which has taken place, and adverting also to the consideration of the danger of future abuse, if persons maintaining one particular class of opinions are to be entrusted with the management and entire control of funds which are to be applied for the benefit of persons maintaining other opinions, that I am bound to come to the conclusion that the Vice-Chancellor was correct in removing the trustees . . . I think that the judgment of the Vice-Chancellor should be affirmed."

The case was subsequently carried into the House of Lords, where it was argued May 13, 1839. After considerable delay, the judgment was pronounced May 10, 1842. It sustained by the votes of six out of seven law-lords the previous decisions on the question, and entirely disqualified the existing trustees. The final deliverance

was given by Lord Lyndhurst, and the Court of Chancery subsequently nominated new administrators of the charities. These are, at present, Robert Barbour, Esq.; Thomas Barnes, Esq., M.P.; J. Crossley, Esq.; Sir M. Peto, Bart., M.P.; J. R. Mills, Esq., M.P.; J. Ross, Esq.; and S. Stitt, Esq.

Thus terminated a contest of prolonged duration, marked by an acrimony which widely separated two Nonconformist bodies from each other; the effects of which have been felt even on the other side of the Atlantic. The decision placed in jeopardy all the properties held by Unitarians as derived from the orthodox Presbyterians. To meet the exigency, a bill was introduced by Sir R. Peel's Government in 1844, which provided that undisputed occupation for twenty-five years should be regarded as conferring on any congregation a right to their place of worship and the appurtenances thereof. This measure, though strongly opposed by the Nonconformist bodies, passed the Commons by 300 votes against 119, and was supported in the Upper House by all the law-lords who had given judgment in the *Hewley* case.

An Institution of the utmost value to the Dissenters of the Northern Counties had its origin about this period (1831). This was the school now at Silcoates. In the year 1809 an establishment had been formed for the education of youth, entitled "The Yorkshire Protestant Dissenters' Grammar School." It was designed, as its title implies, for the benefit of Dissenters in the county of York; the pupils to be carefully instructed in the principles of religion and Nonconformity. The sons of Dissenting ministers were admissible at a lower rate. The first Principal was Mr. France. The project, however, failed; and for some years the subject was in abeyance. In the year

1820 it was resumed, and arrangements were made for opening a similar institution at Silcoates House, Wakefield. Its designation then became "The Yorkshire Dissenters' Grammar School." But the establishment was not of long continuance; and in the year 1831, at a meeting held in Bradford, it was determined to commence, on the same premises, a school for the benefit of the sons of ministers only. The principal movers in this important undertaking were G. Rawson, Esq., J. Clapham, Esq., and the Rev. T. Scales; the former gentlemen contributing generously by their purse, the latter—the indefatigable instigator—by his pen and his unwearied personal services. The Rev. J. Pridie gave also valuable aid in the undertaking. The Institution was now called "The Congregational School for the Sons of Independent Ministers in the Counties of York and Lancaster." The Rev. Ebenezer Miller, M.A., was appointed Principal, and the school was opened July 27, 1831. Mr. Miller held the office for eight years, and left for Rotterdam in 1839. He was succeeded by J. Munro, Esq., LL.D., as Principal, and Rev. T. Roome as Chaplain. In 1850, Dr. Munro resigned his trust, and was followed by his brother, D. Munro, Esq., M.A.; Rev. T. Scales succeeding Mr. Roome (deceased) as Chaplain, retaining also the office of Secretary.

In the year 1854, Mr. Munro having relinquished his post, the office of Principal was undertaken by Rev. J. Bewglass, LL.D., who has continued to fulfil it with much efficiency till the present moment. In 1855, the sons of laymen were made admissible, and the title was adapted to the change; it now being, "The Northern Congregational School."

In 1858, Mr. Scales, who had now reached advanced life, tendered his resignation. The following resolution was passed at the subsequent anniversary:—

“That this meeting has heard with regret of the retirement of the Rev. T. Scales from the office of Secretary to this Institution, and cannot allow the present occasion to pass without expressing its high estimation of his zealous and faithful labours on behalf of the Northern Congregational School from its establishment to the present time.”

The year 1836 witnessed the close of the life of one who deserves more than a passing mention among the Congregationalists of Yorkshire. This was Dr. Boothroyd, successively minister of the congregations of Pontefract and Huddersfield, but best known for his important contributions to the cause of Biblical truth. The origin of Benjamin Boothroyd was humble, and his education very imperfect. But his desire for knowledge was strong, and when he became a Christian and resolved to dedicate himself to the ministry, his progress was surprising. After his settlement in Pontefract, and notwithstanding that he was compelled to follow the trade of a bookseller in order to help out a scanty income, he devoted himself so sedulously to study, as to become one of the most useful Hebrew scholars of his day. In addition to less important works, he published “*Biblia Hebraica, or the Hebrew Scriptures of the Old Testament after the text of Kennicott, with the chief various readings from Hebrew MSS. and ancient versions, accompanied with English notes, critical, philological, and explanatory.*” This work was completed in the year 1816, and drew many encomiums from high quarters, especially from the Bishops of Durham and St. David’s,¹ on the learned and laborious author. The preface

¹ “The Bishop being in the neighbourhood of Pontefract, resolved to visit Mr. B., and introduced himself as a clergyman of the name of Burgess, upon which Mr. B. immediately identified him. Their conversation was long and interesting, and when the Bishop returned to Ferry-

to the second volume of this work states, that "the single aid the author had in revising the press was derived from one whose sole knowledge of Hebrew was acquired only so far as might be necessary to ascertain the correctness of the letters." This referred to Mrs. Boothroyd, who actually went over the proofs with her husband, letter by letter, so anxious was he that the utmost correctness possible should be secured. Mr. Boothroyd afterwards published "An Improved English version of the Holy Scriptures," and, as preparatory to this, "Reflections on the Authorized Version," in which the defects of that translation were pointed out with much judgment and faithfulness. "In 1824," says Mr. Scales, "he had completed his plan, and accomplished what perhaps had never before been effected by one individual in this department of literature,—a corrected Hebrew text of the Old Testament, and a revised English version of the whole Bible — both of them works of eminence, labour, and importance; and it was the source of the purest and highest satisfaction to his good mind that he was permitted to live long enough to see a new and improved edition of his Bible just completed before he was laid aside by his last illness."¹

About the year 1837, the publication of "The Oxford Tracts" excited great attention throughout the whole kingdom, where he had left his carriage and servants, Mr. Boothroyd accompanied him, and as they walked arm-in-arm together, could not help remarking on the strangeness of the occurrence that he, a humble Dissenting pastor, should be thus familiarly linked and associated with a Dignitary of the Established Church. The Bishop generously replied that such things ought not to be thought strange, and that in the republic of letters there was no such thing as aristocracy. He also remarked in the course of his conversation, that while the education given in the Church of England might produce better scholars, that of the Evangelical Dissenters was more calculated to promote piety in their ministers."—Scales' MSS.

¹ Scales' Funeral Sermon.

dom. This renewed attempt to restore the principles of Anglicanism, with a greater and more openly avowed leaning to Rome, awakened not a little alarm in the minds of those to whom the cause of Evangelical religion was dear. Among other pens enlisted in defence of the truth, that of Rev. John Ely was conspicuous. He had been recently settled at Leeds, over the congregation vacant by the death of Rev. Edward Parsons. About the same time, the Rev. Walter Farquhar Hook (now Dean of Chichester) was appointed Vicar of Leeds, and, soon after, Chaplain-in-Ordinary to the Queen. In this latter capacity he had preached at the Chapel Royal, St. James's, a sermon on the text, or fraction of the text (for the fragment selected does not contain a distinct sentiment at all, and unquestionably not *the* sentiment educed from it), "Hear the Church." The biographer of Ely describes the controversy: "This arbitrary abscission is not original. It is borrowed from Jones of Nayland. The curt title of the discourse lent it an unenviable notoriety, and secured it almost an unprecedented circulation. It claimed submission, the most blind and unreasoning, to the dominant sect. Its judgment was bound on every conscience, though it was admitted that that judgment was self-discrepant. The safety of the soul was made to rest on simple acquiescence. The Church was to decide, and the contemporaries of the most opposite decisions were religiously obliged to believe them, however new the fashion, however conflicting their tone. Authority was to supersede evidence. It was no question of truth. Faith in the dictum dogma of the docent Church was all. Never, perhaps, was such a loose, immoral principle avouched. My friend deemed that it ought to be refuted, or rather exposed, in the town of which the preacher was the superior ecclesiastic. The difficulty was in its intan-

gibleness. But its lubricity is its vice. He sickened, he shuddered, as many more have done, as he read the following inexpressible paragraph in reference to the state of religious faith prior to the Reformation: ‘Opinions were prevalent (such as those relating to Transubstantiation) decidedly erroneous, which the Church did not protest against, but which it, on the contrary, rather seemed (!!) to sanction. Now, when once these errors were pointed out and proved to be unscriptural, our divines would have been guilty of heresy had they pertinaciously adhered to them. Before the Reformation those who had adhered to them were not guilty of heresy, for they held the doctrines which (ever since the Reformation) we have renounced, from a *mere error of fact*. They supposed them to be revealed doctrines, and therefore they in humble faith received them. We, on the contrary, have ascertained that these doctrines were not revealed, and therefore, influenced by the same faith, we reject them; so that it was by *one and the self-same principle*, that both before and since the Reformation, the true members of the Church of England have been actuated. They said, and we say precisely the same, whatever is revealed, that we will not question but believe. But as to the fact whether or not this doctrine was revealed, they were less cautious than we are now; we, who perhaps err on the very side of caution.’ There sat our Island-Queen, even where “young Edward imbibed the principles of Divine truth from the lips of Ridley and Cranmer.” What a desecration of those walls! What a degeneracy from those prelates! Eloquently and mightily did our friend write, while regretting the abuse of such an opportunity and the perversion of such a function, while imagining there had been as earnest an exhibition of the Lamb of God: ‘What tears might have been wept! How might salvation then have been

welcomed ! How beautiful then had been the feet which brought the glad tidings ! What a centre of influence had then been acted upon ! What recollections of the day had then been in store *for a dying hour !* ' His animadversions commanded a large sale."

" The sentiments broached by the Oxford Tracts early drew his notice and awakened his alarm. He beheld them attracting no little sympathy. He found close at hand many supporters. A few clerists favoured them, and the head of the parish was considered their most determined champion. This was again and again denied, but at last there came testimony that could not be impeached—avowal of agreement with the ninetieth of the series, that overtopping enormity which exceeded the patience of the faction itself. The pyramid reeled and fell. Honest Newman obeyed the tendency and followed the conclusion of his argument. So did others nearer our doors. What the future may reveal, they will know who see it. Schoolmasters are not often as agile as their pupils. In counteraction of these Anglo-Roman principles, my friend published about this time, 'An Appeal to the Religious Community on the Disputed Questions of the Times ; in three lectures—On the Doctrine of Sacramental Efficacy ; the Claims of Apostolical Succession ; and the Union of Church and State.' It was very seasonable. It is not, possibly, so close in reasoning as some of his works ; there is some diffuseness in it. But its points are very well presented, and the admissions of opponents are most caustically applied."¹

The interest taken by the Congregationalists of Yorkshire in the progress of the questions of colonial slavery had been marked and definite, though our contracted space does not allow us to follow the details of the agitation

¹ Hamilton's Preface to Ely's Posthumous Works, p. lxviii.

for its abolition. Except the Friends, no body had felt a greater interest in the abolition of the slave-trade in 1807, after an agitation of twenty years ; none was more energetic in upholding Wilberforce and others in the measures which terminated in Lord Stanley's bill of 1833, and none worked with more heart in the forced termination of the apprenticeship system. A foremost man in all these movements was Rev. Thomas Scales. It is due to a venerated minister of another denomination, the Rev. B. (now Dr.) Godwin, of Bradford, to state that the cause of abolition was also greatly indebted to his vigorous and able exertions.¹

Hitherto no provision had been made in the West Riding on behalf of aged or infirm ministers, or of their widows and children. This deficiency touched the benevolent heart of Rev. Jon. Glyde, the pastor of Horton-lane chapel, Bradford. "Soon after his settlement at Bradford, and about the year 1837, Mr. Glyde took part with a few of his brethren and several benevolent lay gentlemen, in the formation of 'the Provident Society of the Independent Churches of the West Riding, for the relief by annuity of aged and infirm ministers of the Gospel, and the widows, and children under the age of sixteen, of deceased ministers.' At a meeting held in Cleckheaton, December 4th, 1837, the Society was established with a capital of about £4,000, and Mr. Glyde cheerfully took the office of Secretary; Messrs. Dixon, Spenn Hall, and Burnley, Pollard Hall, being successive Treasurers.

¹ The 1st of August, 1838, witnessed, after many struggles, the entire extinction of slavery in the British dominions. The boon had been purchased of the planter at the expense of £20,000,000 sterling. The sum was large, but the disgrace was one of no common turpitude ; and none more sincerely rejoiced in its removal than the Congregationalists of this large county, whose earliest exertions had been unsparingly dedicated to the great cause of negro emancipation.

Mr. Glyde applied himself assiduously to its duties, collected information, and prepared the constitution and code of laws for its organization." He took the liveliest interest in its affairs, earnestly commended its support to the wealthier members of his own Church and congregation, as well as of other congregations in the Riding, and took several journeys, along with another minister who had acted cordially with him from the commencement of the undertaking, to collect subscriptions and donations in aid of the object."¹ The Society is now supported by regulated payments of the beneficiary members and by congregational collections and occasional gifts and bequests. Its capital is to reach £10,000, and when it has attained that sum, it is never to sink below it, that ample provision may be thus made for contingencies. The sum is already above £8,000.

The chapels of the Nonconformists in Yorkshire had been hitherto characterized by few architectural pretensions. Many of them had been erected when persecution had begun to give way to a tolerated, but restricted liberty; and it is not wonderful that at a time when truth was more valued than taste, and when even beautiful parish churches were disfigured by the incongruous additions made for the accommodation of their worshippers, Dissenters had cared for little beyond the present necessity. As time rolled on, these original buildings had become extended and enlarged with extremely little regard to the æsthetic. But about the year 1835, a more advanced style of building was attempted. One of the earliest erections of the new order was Belgrave Chapel, Leeds, by the congregation of the Rev. R. W. Hamilton. It was speedily succeeded by many others. Nonconformists now came boldly out of the corners into which they had crept for security and privacy,

¹ Scales' MSS.

and placed their buildings in commanding positions. The movement once begun extended rapidly. It is true, that when we look at these erections after the lapse of more than thirty years, they appear seriously defective, both in taste and in the conveniences required by the activity of the bodies for whom they were designed. Much has been done since that period in advancing chapel architecture. More, however, still remains to be learned and accomplished. The neo-Gothic is too often feeble, paltry, and self-convicting. We may well dispense with aisles which no processions are intended to traverse ; with huge pillars, which serve only to obstruct the hearers' view ; with high roofs, which defy every principle of acoustics ; with spires guiltless of the bells which alone justified their erection ; and with the obtrusive and ornamental organ-case which converts the house of God into a music-hall, and thus derogates from its original and solemn idea. Posterity has yet mainly to invent a new and perfectly congruous style adapted to preaching and worship as its main object, and removed from the representative ecclesiastical adornments which present windows in the form of mitres, brackets suggestive of the Trinity in Unity, colours, the mixture of which is traditionally Romanistic, demons which fly from the presence of the consecrated host, and other religious fripperies which can never find in Nonconformity a congenial home. We have no desire, indeed, to perpetuate in our edifices the barns and outhouses wherein our forefathers worshipped ; but we have lost much and gained little if, in place of these, our sanctuaries suggest the sacramental observances against which we so loudly protest, and forcibly recal high ritualism on the one hand, or pagan idolatry on the other.

About the year 1843, a movement, originating with Salem Chapel, Bradford, spread itself through the West

Riding, to disembarass these chapels of the heavy incumbrances which oppressed their worshippers. By a contagious influence, multitudes of these erections were by a strong effort at once set free. Since then, the former system of religious mendicancy, equally burdensome and disgraceful, has happily become obsolete.

Considerable discussion had taken place during many years as to the union of the congregational churches of England and Wales into a general association for purposes of counsel and action. In the year 1831 and 1832 the subject was specially canvassed. Among the letters adverse to the scheme was one addressed to the "*Congregational Magazine*," bearing the signature of "*Roffensis*," the production of Rev. J. Ely, then of Rochdale. The writer feared lest the proposed organization should either prove dangerous to the independence of the churches, or be a cumbrous and useless appendage. Notwithstanding many similar objections, the union was formed, and the first general meeting was held at the Congregational Library, Blomfield Street, May 8th and 11th, 1832,—Chairman, Rev. W. Chaplin, Bishop's Stortford. No Yorkshire minister or delegate was present at the first or second meeting. The third meeting (1834) was attended by Revs. T. Stratten, Hull, and R. W. Hamilton, Leeds; and the number gradually increased. The Congregational Union took, however, some years to gain even a moderate amount of adherence from the body it desired to represent, it being the notion of many that independency meant insulation, and that its interests would be destroyed by a general confederacy. In 1842 Rev. R. W. Hamilton preached before the body at Liverpool, on the "*Intercommunity of Churches*," and his discourse was afterwards published.

Mr. Ely had now removed for some years from Roch-

dale to Leeds as successor to the late Rev. E. Parsons. Time, and the actual working of the union, aided not a little, probably, by the influence of his "more than brother" Hamilton, had gradually removed his prejudices; and in the year 1843 that institution paid an autumnal visit to the town of Leeds. The adhesion of the congregations of that local metropolis drew after them a considerable number of the churches of the county. Since that period Yorkshire has been conspicuous in its support of the union. York, Bradford, Halifax, and Hull, have successively, at due intervals, entertained its members, and Yorkshire has sometimes supplied the Chairmen of its Assemblies.

In the year 1847, Dr. Hamilton was President of the Union, then meeting at Crosby Hall, London. It was a crisis in Nonconformist history. No question had more demonstrably shown the large-heartedness of Dissenters, or their desire for the general welfare of the community, than that of Education. But in the year 1847 were published "The Minutes of Council of the Committee of Education." A vigorous opposition was made to them by some of the most distinguished Yorkshire Dissenters, among whom E. Baines, Esq. and Rev. Dr. Hamilton were conspicuous. In his address to the Congregational Union, Dr. Hamilton referred to this subject:—

"A measure most unconstitutional in its form, most ensnaring in its character, has been brought into the Legislature, and, for the time, has passed. Though we might not agree to an absolute unanimity on certain abstract and residuary points—as it was declared to be designedly and necessarily a scheme of religious education—we have, it is believed, with one voice repudiated it. We, who object to all establishments of religion, could not foster a new one. We, who refuse all parliamentary grants for religious pur-

poses, could not accept this. We have been overborne; but our resistance has not been in vain. Public inquiry has been aroused. Cognate questions have been provoked. Men begin to search more keenly into the scope of government, and into the province of legislation. An incredible extent of misinformation and prejudice has been detected, which has, at least, been surprised and shocked. All the symptoms of misgiving have been betrayed. Brilliant sophism was all that could be afforded in answer to statistics and facts. We have stood true. We have been found 'faithful among the faithless.' Its mockery of fairness towards us, who could not defile ourselves with its benefits, we saw from the beginning; but state-craft and diplomacy had not prepared us for its ignoble shifts and its gratuitous wrong-doings. What concerns us now is our honour! In all our conduct throughout this strife, this has come forth unstained. It must have been respected from the first, for none tampered with us. We doubt not that it is allowed in high places, however our opposition be deplored. A nobler passage scarcely does our history inscribe. It will tell our children that we, the foremost friends of education, would not make an idol of that charmed word; that the warmest champions of justice and impartiality, we could not be deceived by their pretexts; that we held out, where many trusted to see us in the van; that we saw concealed in that scheme, a ghostly power ready to seize the universal mind; and that all acknowledge that, while we felt defeat, we sank not under it; that we at no moment, not in the last reverse, despaired of our principles; that we left the conflict, and that only for a time, 'bating nothing of heart and hope;' warped by no negotiation; corrupted by no bribe; soiled by no intrigue; disgraced by no coalition; not having bartered our Protestantism; not having cashiered our Bible; not having strengthened

the impugnors of the glory and of the atonement of our Divine Lord ; unconscious of the shame of abandoning our friends, casting off our confederates, or crouching to our enemies. But the trial has not passed. There glitters still the bait. We may, after all, recant. Retreat is still open. Can such things be supposed? Shall there go forth from us, after such disclaimers, a stooping mendicant? Having said, before the great, lavish with their gifts, ‘As the Lord liveth before whom we stand, we will receive none,’ is there a Gehazi who will regret that we have not ‘spared them, in not receiving of their hand that which they brought’—is there a Gehazi who will ‘run after them and take somewhat of them?’ ”

The gathering at York, 1847, was remarkable. Dr. Hamilton was chairman. As president, he advanced what had been previously matter-of-business addresses into the elaborate and stately harangues that have ever since continued. But a deep shadow was over the speaker and the assembly, for the Rev. J. Ely, the bosom friend of the chairman and the beloved of the whole denomination was lying in the chamber of death—“*Multis ille flebilis occidit—nulli flebilior quàm tibi, Virgili.*” A bright light was quenched in him—a light which Heaven itself had kindled. Such talents, such goodness, such largeness of heart, such public labour, such pastoral devotedness, have seldom been gathered together into the same man. When, immediately after the funeral of his friend, Hamilton sat down, as a prefix to a volume of scattered remains, to enshrine in beautiful and touching miniature the memory of one whom he so dearly loved, the following words bore witness to the intensity of his emotions:—“It is not easy to describe such a disappointment. When it has always been assumed that some one must outlive us, that he shall be the guardian of our memory, when heedlessly we have

seen in this the very course of nature, the reversal of our expectation is unutterable bitterness There is none to undertake for us. There is a wanting. The comforter of our death-bed draws not near. The mourner of our burial follows not. He who was to compose our grave is not there The subject of this memorial was a few months older than its writer. I cannot, therefore say, in the touching language of Burke, ‘I live in an inverted order.’ Yet I do feel it. I had always thought otherwise.”¹

The writer at this time was haunted by a presentiment of his own death. He described the world as feeling “grave-like” to him. A very brief interval elapsed and his body was laid down by the side of his friend. In the following year, 1848, a long train of mourners, including more than a hundred ministers, followed the remains of the gifted Richard Winter Hamilton to his grave. Some portions of the character given of him by his friend and admirer, the late Rev. Dr. Harris, may be here transcribed. “His route was ordinarily a triumphal march; and with the ease and prodigality of conscious opulence, he scattered royal gifts by the way. . . . He saw truths intuitively and in their insulation, as the voyager in the Pacific sees peaks and clusters of islands and cares not to think or to speak of the common ocean-covered base in which they are all profoundly embedded. . . . His last great work, the ‘Doctrine of Rewards and Punishments,’ placed his architectural skill in a comparatively advantageous light. It is a grand and massive structure. . . . I say nothing of his great versatility of mind—of his keen perception of the ludicrous—of his richness and quickness of repartee—of his prevailing geniality of temperament—of a wit which sometimes scintillated till it seemed to blaze,

¹ Memoir of Rev. J. Ely, iii. iv.

or to surround him with an atmosphere of 'star-dust'—of his large-heartedness and generosity of soul—nor of that marvellous skill which his writings display in the apt quotation of what I may call the gems and beauties of Scripture, and by which sometimes pages together are made to resemble a rich mosaic, inlaid 'with all manner of precious stones.' ”

We may add to this, as apposite to our present purpose, part of the summary of his character furnished by the pen of his biographer, Rev. Dr. Stowell:—

“ How many there are that can bear cheerful testimony to the promptitude and earnestness with which he laid himself out for the service of surrounding ministers and churches in the West Riding ! At the numerous meetings held in this populous district for promoting objects dear to the congregational churches, he was more frequently present than any other of its ministers, excepting Mr. Scales.¹ He was a strict disciplinarian and a thorough Independent. Whilst there were few preachers who equalled him in the tenacity and constancy with which he taught the doctrines of modern Calvinism, he was a great favourite among Christian societies maintaining other views of revealed truth, and his last sermon was preached in a Wesleyan pulpit. Though he became a member of the Anti-State Church Association, after the educational controversies in which he took so prominent a part, he cordially joined the Evangelical Alliance, and became the Chairman of its northern division.”¹

The measure proposed by the Government of Sir Robert Peel in the year 1845 for the endowment of Maynooth College from the public revenues, excited not a little indignation among the Nonconformists of our great northern county. Till then, the Anti-state-church Society,

¹ Stowell's Life of Hamilton, 484, 5.

which had been formed in the year 1844, for the separation of the functions of the Church from those of the State, had received but a partial adherence and support in Yorkshire. That measure, however, greatly increased the number of its supporters; and at this juncture the names were given in of many ministers and influential laymen who had previously questioned the propriety of so open an avowal of hostility to the political position of the Church of England. The opposition to the measure proved, however, fruitless. The sustenance of Roman Catholicism was voted by large majorities in the Houses of Parliament. Though Dissenters joined with Evangelical Churchmen in opposing the grant, the reasons which influenced the respective parties were widely different. The Churchman objected because he held it to be an outrage that the State should uphold religious error. The Nonconformist, on the other hand, was dissentient, because he held that all state patronage of religion, of whatever kind, was politically unjust and religiously unlawful; and because he could not concede that Government should undertake a new responsibility in so dangerous a direction. In the issue, the severance between the bodies of Evangelical Christians became more painfully marked and definite. Nor have we much reason for hoping that the amalgamation of bodies so similar in the most important particulars will be sincere and complete, so long as the existence of a State Church rears its formidable barrier to union and communion. The lapse of time and the progress of events have removed much of the aversion at first borne to the proceedings of the Anti-state-church Society; and since its title was softened, though its avowed objects remained as distinct and decisive as before, "the Society for the Liberation of Religion from State Patronage and Control" has been generally recognised by Congregational Dissenters as

one of their own institutions, though embracing many other bodies in its range, and may now be regarded as expressing the sympathies and asserting the principles of the entire body. In the advocacy of these large and enlightened principles, no man in Yorkshire has been more distinguished than Edward Baines, Esq., the present M.P. for Leeds. Representing the same constituency before him, his father had constantly advocated the exemption of Dissenters from the practical grievances by which they were harassed. With equal consistency, but with greater breadth of view, the son has constantly attacked the mistaken principle itself. The cause of liberty in general, and of Congregational Dissent in particular, owes to Mr. Baines many important obligations, and the town of Leeds may congratulate itself on the possession of a representative who, whilst eminently true to them, expresses the sympathies of so large a portion of the general public.

In the year 1849, the great Methodist body of the empire was disturbed by dissensions, painful not only to themselves, but to all well-wishers to the progress of Gospel truth. In the end a considerable disruption took place in the body. The separation, however, asserted some important principles dear to Congregationalists, among which the right of the laity to be consulted in the administration of church affairs was not the least conspicuous. The severed members took the name of Wesleyan Reformers, since exchanged for that of the Wesleyan Free Church. In the issue, many ministers and congregations united themselves to the Independents, from whose views of church government indeed the whole body are separated by the smallest appreciable difference.

The important census of the population in 1851 threw much light upon the comparative numbers of the different religionists throughout England and Wales. The general

result is thus summarized: "In 1812 there seem to have been 1024 Independent Churches in England and Wales (799 in England and 225 in Wales). In 1838, an estimate gives 1840 churches in England and Wales. The present census makes the number 3244 (2604 for England and 640 in Wales) with accommodation (after making an allowance for 185 incomplete returns) for 1,063,136 persons."

Looking at this census with special reference to Yorkshire, we find the following under the head of "Number of persons present at the most numerous attended services, March 30, 1851:" Population, 1,789,047; Church of England, 216,062; Protestant Dissenters, 374,820; all Denominations, 613,039, exhibiting a number of persons amounting to upwards of a million who did not attend public worship on that day. Taking some of our large towns in Yorkshire, the number of appropriated sittings in the Independent denomination stood thus;—for Bradford, 2878; for Halifax (no return); for Huddersfield, 2450; for Hull, 4372; for Leeds, 6255; for Wakefield, 2516. The whole account, however, exhibited an enormous mass who did not, under any religious body, avail themselves of the means of spiritual instruction.

Many examples have been afforded in these pages of the liberality of Yorkshire Nonconformists. It affords us pleasure to record another instance in the present times, worthy of being ranked with the bequests of Lady Armine, Lord Wharton, Lady Hewley, and Mrs. Hutton, and one which was the more remarkable because it was not the first gift which had emanated from the same quarter. We refer to the benefaction of the late Mrs. Bacon. This lady was a resident in Spring House, Bradford, and was, during many years, a conspicuous member of the congre-

gation of Horton Lane Chapel in that town. Mention has been already made of her bequest of two estates in the neighbourhood of Bradford for the purpose of promoting the education of the rising ministry. Her death took place February 24, 1853. By her will, and in the name of her sister, she bequeathed a considerable sum of money to be applied to Dissenting ministers and their widows resident within the West Riding, with a preference for those who had been connected with the churches of that district. Her benefaction also extended to the unmarried daughters of ministers, provided their age exceeded forty-five years. Such grants to be made annually, on a renewed application for the same. By these bequests a most important aid was afforded to a class whose position seldom enables them to make adequate provision against the hours of sickness and death, and many grateful remembrances will ever follow the memory of the considerate benefactress. The Rev. J. Savage, one of the trustees, is (1868) the valued Secretary of this important endowment.

Mrs. Bacon, however, was but one of several congregationalists in this district whose wealth has been consecrated to the cause of Christ. The names of these generous and devoted servants of their Lord will readily occur to our readers. Death has removed some of them from the sphere of labour to that of reward. Though, to particularize them all is impossible, the names of J. Clapham, Esq., Leeds, and W. Willans, Esq., Huddersfield, will not be forgotten. And we may refer conspicuously to members of our body yet surviving, with gratitude to the God who has opened their hearts and hands, and disposed them to use the abundance with which Providence has blessed them for the advancement of religion, the honour of the Church, and the promotion, far beyond the narrow

range of any sectarian denomination, of all public, benevolent and patriotic undertakings. Wealth so employed under the direction of high motives becomes riches indeed !

As in other parts of the kingdom, so in Yorkshire, the second Centenary of the Ejection of 1662 was celebrated by Nonconformists with distinct, and sometimes pungent, references to a historical event of so much importance in their annals. Though many of the sufferers at the Restoration were Presbyterians who had vainly looked for the resurrection of their state religion, and though with this desire the present race of Dissenters could have no sympathy ;—though, moreover, Congregationalists boasted of a higher parentage and adhered to a more scriptural authority, it was yet felt that between the two bodies there had been a natural alliance, both having held the same Evangelical truth, and both having been sufferers in a common cause ; whilst in many cases Independents had succeeded to the pulpits heretofore occupied by Presbyterians. It was impossible therefore that modern Congregationalists should not regard with reverence the men, and with admiration the sacrifice, thus brought into notice by the Bicentenary anniversary. Many congregations availed themselves of the occasion to commence some special erection which might stand as a monument of the memorable year. The opportunity was most favourable for a fresh enunciation of the great principles which distinguish the body of Protestant Dissenters.

As had been expected, however, such expositions provoked no small acrimony on the part of those who regarded themselves as objects of attack, and pages of “ Walker’s Sufferings of the Clergy ” were eagerly ransacked for instances of injury and oppression on the Nonconformist side.

Yet the celebration proved to be no vain or useless

demonstration. The prominence thus given to the oppressive conditions of the Act of Uniformity under which our forefathers suffered so deeply, excited much popular sentiment adverse to the perpetuation of a rule so stringent and unreasonable ; and in the end the legislature lightened the load by which the consciences of subscribing clergymen had been galled, and instead of demanding from each minister a declaration of "unfeigned assent and consent to all and everything contained in the Book of Common Prayer," &c., it substituted in its place a general expression of approval of the articles and the Prayer Book, and a concurrence in the use of the same. Nor will this, it is probable, be the last of the triumphs which an enlightened public opinion will gain from the decreasing influence of the State establishment. For, at the moment at which we write (April, 1868), a great struggle is in progress upon the question of the Irish Church Establishment. It is impossible but that the public agitation of this subject will awaken inquiry to a more general issue. And though we pretend not to divine the course which public events may take, and though many outworks must be attacked before the citadel itself will yield, it seems inevitable, that before another generation shall have passed away, the mighty subject of the continuance of an Established Church in these realms will stand out prominently before the public eye.

Whilst these agitations are pending, however, there are other opinions bearing relation to some departments of the action of the Established Church well worthy of being carefully pondered. The following observations of one of our Yorkshire ministers are appropriate at this important crisis:—

"At such a time when not a few are dissatisfied with the forms and preaching of their parish churches, how

should we, as a denomination, act? What legitimate inducement can we hold out to those who seek to be delivered from the smoke of incense, the display of church millinery and the abominations of a new idolatry at a Christian altar—what inducements can we hold out which would lead them to cast in their lot with us, with whom they could have the gospel free from such obnoxious additions and corruptions? Shall we modify our forms, or rather our freedom, of worship to suit the taste of a few possible refugees from the Church? I hope not. I am exceedingly sorry that any attempt should be made among us to introduce a liturgy, either in place of, or even as a supplement to, Free Prayer. Such an attempt, which, I am persuaded, has few supporters either among our ministers or people, is exceedingly inopportune. It implies, what I do not admit, serious imperfection in our services, which by their simplicity and fervour, have been sources of joy and strength to our fathers for many generations. It would appear a weak and time-serving departure from our time-honoured practice, which would repel rather than attract dissatisfied Churchmen. It would place us, as innovators, in a line with, if not on a level with, the Ritualists. Depend upon it that such an innovation would be just as objectionable to the majority of our hearers as Ritualism is to the majority of Church people. I should regard it as a decided step in the same direction. We should be sacrificing life, freedom and power, to the mere form and beauty of words. We should lose far more than we should gain by it. We have lived and grown to become powerful *without a liturgy*, and the continuance of our power, as churches, depends not on the importation of a novelty, but on the fulness and freeness of our spiritual life, the piety, intellect and earnestness of our ministers, and the peacefulness of our churches. Give these, intensified and sanctified

by the Holy Ghost, ‘*His Free Spirit*,’ and we shall not only not need a liturgy, but it will feel as great a burden to us as a crutch to him who is not lame. ‘Where the spirit of the Lord is, there is Liberty.’ Our prayers, which are the breath of spiritual life, ought to be free. No doubt there ought to be decency and order—‘the spirits of the prophets should be subject to the prophets’—but that subjection is conformity to inward personal law of propriety and good sense, not bondage to any outward antiquated form. All life to be vigorous, ought to be free. You may safely build a wall enclosing a post or plank of dead timber ; but put the same material round the trunk of a living green tree, and, in a short time, the tree will be stunted and killed ; or, more probably, the hidden, silent force of vitality in it will burst the strongest wall, and the ugly bulges and cracks will proclaim to every passer-by that life is ever craving for liberty. So, when the Methodist Revival of the English Church took place through the preaching of Wesley and Whitefield, free prayer became a necessity of the fervent piety they had quickened, and the liturgy, though never forbidden, was nearly universally abandoned. I believe, therefore, that the testimony of history, as well as the conviction of our wisest, most godly and experienced ministers is against liturgies. At the same time, I am very ready to admit that, without giving up our freedom, we ought to seek after more beauty, more variety, and more solemnity in our devotions. But after all, what we most want for the sustaining of our own religious life, and for the winning of souls to Christ and to our fellowship, is that God ‘will pour’ upon us ‘the spirit of grace and supplication,’ then shall we ‘worship Him in the beauty of holiness.’”¹

¹ Rev. R. Bruce, M.A. Chairman’s Address before the West Riding Congregational Union, Dewsbury, 1867.

Few questions have, in recent years, excited greater attention and interest among the Congregationalists of Yorkshire than the desirableness of a general Theological College, worthy of them and of the wants of the district of which their county forms so considerable a part. Many endeavours have been made to effect a union between the institutions of Rotherham and Airedale. But though the movements have sometimes seemed to promise a solution of the difficulties standing in the way of such an amalgamation, untoward incidents have always hitherto prevented the settlement of the question. The matter is still in debate; nor does it yet appear very probable that the many obstacles which perplex it will be speedily removed.

The position of our Theological institutions, however, is only part of a more extensive and comprehensive inquiry. That inquiry relates to the matter of education in general, and upon this the opinions of the best informed are far from being uniform. There are many who question the propriety of the decisions which, a few years ago, led Dissenters to an uncompromising refusal of Government aid. Whether the principle which has compelled them to protest against State endowments for religion be equally applicable to similar endowments for education, is at the present time a matter of earnest, though not acrimonious, controversy. In the mean time the disposition on the part of the legislature to throw more widely open the doors of our National Universities may have a most important bearing upon the position of our Theological seminaries. Time and ample discussion will probably do much in the settlement of these momentous questions.

In the year in which we conclude this narrative of the progress of Yorkshire Congregational Dissent, we record, with thankfulness, many circumstances which render its

position externally advantageous. The progress of time and the enlightenment of the age have swept away some of its most formidable obstacles. Persecution in any virulent form exists no longer. Though the vexatious impost of Church-rates is not yet entirely abolished, it is in a fair process of being swept away, and it is not impossible that before the close of the present session of Parliament it will have entirely ceased. Dissent is not merely tolerated, but in many modes acknowledged as a spiritual provision for the wants of the people. Nonconformist sanctuaries are conspicuous, and often ornamental, structures in our towns and villages. The Test and Corporation Acts, which, during many years disfigured our statute-book, and remained the marks of an "hereditary bondage," have been, since 1828, abolished; thanks to the exertions of Earl Russell, whose efforts in this cause Dissenters will ever gratefully acknowledge. In the year 1837 the Registration and Marriage Acts conceded to Dissenters a farther equality. The census of 1851 distinctly proved the wide spread of Nonconformity throughout the kingdom, and showed how nearly the number of its adherents approximated to those who avowed their attachment to the Established Church. The Yorkshire Congregationalists may claim to be a body both of enlarged wealth and influence, taking no inconsiderable part in Parliamentary representation, in municipal transactions and in all public movements. Their pulpits are occupied by men of general education and of sound theological training; and their colleges, though capable of much improvement, are seminaries of which they have no need to be ashamed.

Nothing remains but that the religious power of the denomination shall be correspondent with such high advantages. Though spiritually inferior to no other body,

Congregationalists, in common with others, need a more plenteous communication of that Divine Spirit before whom languor and inertness will depart, and who can re-create even that which appears ready to die. The times are portentous. Great movements are clearly on their march. Questions of the highest magnitude are rising to the surface. The power of Congregationalism will be measured by the amount of truth it shall exhibit in perilous times, and by the courage and purity with which that truth shall be maintained, defended, and promulgated. May the action of all individuals, and of all congregations, be worthy of their past history, and correspondent to the momentous interests committed to their charge!

APPENDIX I.



From Clarkson's Richmond; Appendix XXX.

“From the Report of the Commissioners for Inquiring concerning Charities, appointed in pursuance of two several Acts of Parliament, &c. &c., with some additions.

PHILIP LORD WHARTON'S BIBLE CHARITY.

“By indentures of lease and release, the release dated the 12th of July, 1692, Philip Lord Wharton conveyed to Sir E. Harley, Sir T. Rokeby, Edward Harley, John White, Thomas Beulowes, William Taylor, and W. Mortimer, and their heirs, the capital messuage or grange and demesnes of Synethwaite, with the appurtenances, in the county of the city of York; and also the demesne lands and outhouses, with the appurtenances to the said capital messuage belonging, situate in Bilton, Walton, Bickerton, and Synethwaite, in the said county of the city of York, and all other his messuages there, upon trust, that the rents and profits of the premises should be employed for the buying of English Bibles, of the translation established by authority, and Catechisms, to be distributed yearly to and amongst poor children who can read, in such towns, parishes, or places, and in such manner as the said Lord Wharton should by any writing under his hand nominate

and direct; and likewise for the preaching of sermons yearly, as such of the said towns, parishes, or places, and in such manner as the said Lord Wharton should direct; and it was thereby directed that upon the death of any four or more of the trustees, the survivors should convey the estate of the premises to other trustees, to make up the full number of seven."

Out of the proceeds of the estate were to be furnished

"1. 1050 Bibles, with the singing psalms bound up therewith; each Bible not exceeding the price of 2s. 6d., or as near thereabouts as can be bought for ready money.

"2. That the like number of Catechisms shall be yearly provided, now entitled 'The Grounds and Principles of the Christian Religion, with the Proofs thereof out of the Scriptures,' not exceeding the price of 2s. 6d. per dozen, or near thereabouts.

"3. That an inscription by a stamp shall be on the middle of the outside cover, &c., 'By the will of Philip Lord Wharton,' &c.

"4. That in the inside of the upper cut cover of each of the said Bibles there shall be a printed paper pasted, to this effect: 'These reading Psalms, in the English translation, are to be learned without book by the child to whom this Bible is given, namely, 1st, 15th, 25th, 37th, 101st, 113th, 145th,' in figures.

"6. The said books to be delivered out yearly by such persons as the trustees shall appoint, to such children who can read, of poor people of good report, in the cities, towns, and places hereafter appointed. A Catechism to be delivered to each child upon the second or third Tuesday in July, and a Bible on the second or third Tuesday in October following.

"8. That at the delivery of the said Bibles notice be given, that upon the second or third Tuesday in October following the children must produce their Bibles and Catechisms at a place appointed, and that a reward of 12d. be given to the parent or other person who hath the care of the education of each child giving the best account of his or her improvement in reading the Bible and repeating the Catechism and the said psalms, &c.

"9. That there be 100 Catechisms and as many Bibles delivered each year to so many poor children in the city of York, and also to so many poor children in the following towns and places in the county of York, namely in Doncaster, 20; Pontefract, 30; Leeds, 80; Halifax, 40; Bradford, 40; Wakefield, 30; Sheffield, 50; Richmond, 40; Northallerton, 10; Bedale, 10; Borough-

bridge, 10; Thirsk, 10; Tadcaster, 10; Wetherby, 10; and Knaresborough, 10, &c. &c. . . .

“12. That at some convenient time before producing the said books in October following, the persons so empowered for the delivery of the said books must inform themselves how the children have profited in reading their Bibles and learning their Catechisms and the psalms without book, and that the said persons give to one child in every ten children one book, entitled ‘A Sure Guide to Heaven,’ or to that effect, by Joseph Alleyn, and one book, entitled ‘The Principles of the Christian Religion, by Thomas Lye, A.M. ;’ and to the parents of such child a sum not exceeding 12d., or coals to that value.

“16. That on the day of the delivery of the Bibles there shall be sermons at the places following : namely, York and Leeds, by turns ; Sheffield, Doncaster, and Pomfret, by turns ; Halifax, Bradford, and Wakefield, by turns ; at Richmond, yearly ; Northallerton, Bedale, Thirsk, Boroughbridge, by turns ; Helauigh, Tadcaster, Wetherby, and Knaresborough, by turns ; Swaledale yearly . . . allowing 10s. for the preaching of each sermon. The purport, design, and scope of every such sermon shall be to discover and prove to the people the truth, usefulness, sufficiency, and excellency of the Holy Scriptures, and the people’s right to have them fully in their own language ; and also their duty to read, study, and search the Scriptures, and take them for their only unerring rules of faith, worship, and manners ; and that there be conceived prayers by the minister who shall preach such sermon before and after every such sermon among other things proper on the said occasion ; no mention to be made of the donor, either in the sermon or prayers ; and when any of the ten sermons shall cease to be preached in any of the said places, in respect to the objects for the charity aforesaid do fail, the like sum of 10s. to be given to the minister of every other place where such books shall be delivered out, and such sermons to be preached by the appointment of my trustees, so that there be not above ten sermons yearly.”

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APPENDIX II.



SYNOPTICAL HISTORY
OF
YORKSHIRE CHURCHES.

ADVERTISEMENT.

* * * The following account of the Churches has been the result of much attention, correspondence, and labour. Co-operation has been in almost every case invited, but by no means, in all instances, accorded. The papers of the Rev. T. Scales have afforded considerable information on points of earlier history; as it regards later periods, the process has been much more difficult. Thanks are due to Rev. B. Dale, M.A., Rev. Dr. Falding, Rev. J. Parsons, R. Leader, Esq., Rev. D. Jones, T. B. Oldfield, Esq., Rev. E. Weeks, Rev. R. Bruce, M.A., Rev. E. S. Prout, M.A., Rev. J. Sibree, Rev. A. Dodgson, and to others, whose names appear in the following pages. The list must be regarded as an approximation to correctness, rather than as an attainment of what, under the circumstances, would be regarded as an impossible result. It would have afforded the author a just pleasure to characterize, with becoming emphasis, the labours of many of his living brethren in the ministry. But this, for obvious reasons, he has been compelled to forego. He is consoled by the thought that their obituary is yet future. Their successors will do them the honour which their talents, zeal, and energy so well demand. Whilst they live and labour, Congregational Nonconformity will be still a spiritual power.

Appendix.

SYNOPTICAL HISTORY

OF

YORKSHIRE CHURCHES, &c.

ALLERTON.

(CONGREGATIONAL.)

From early times there had been many godly persons in this village, accustomed to worship first at Kipping Chapel, afterwards at Horton Lane, Bradford. A separate sanctuary was, however, imperatively required. It was erected 1814. The pastors have been—

1815. Rev. JOSEPH HARRISON (from Bury). He had often preached at Allerton whilst the congregation was being formed, and had promoted the erection of the new chapel. Ob. Feb. 8, 1821.

1821. Rev. JONAS HINCHCLIFFE (Northowram Acy., from Booth and Haslingden). Resigned 1823, and became minister of the General Baptists, Bradford. Ob. 1833.

1827. Rev. THOMAS HUTTON (Airedale Coll., from Pocklington). Greatly respected. Relinquished the pastoral office in 1857, and still survives.

1858. Rev. JOSEPH MASON CALVERT (Airedale Coll.), from Dronfield. Resigned 1867, and is now settled at Stainland.

The pulpit is vacant.

ALVERTHORPE.

(SEE WAKEFIELD.)

APPLETON-WISKE.*

(CONGREGATIONAL.)

The congregation at Appleton-Wiske was founded in 1835. Mr. Trowsdale, a man of wealth and long a member of the church at Whitby, came then into the possession of an estate on which was a chapel which he fitted up for congregational worship. It has usually enjoyed the benefit of the services of students (from Pickering and elsewhere), though sometimes the church has had a pastor for a short season.

1838. Rev. JOHN BOYD.

1850. Rev. GEORGE SWANN.

1854. Rev. — GAUKROGER.

After Mr. Trowsdale's death his widow continued the generous sustentation which her husband had begun, and practised great economy that she might serve with greater liberality the cause of God. She died 1866. —

ATTERCLIFFE.

(SEE SHEFFIELD.)

AYTON—CLEVELAND.†

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The lack of authentic records

* Communicated by Rev. J. Atkinson.

† Communicated by Rev. J. Brierley.

renders the records of this ancient church very incomplete. Tradition says that, on account of the religious troubles in Scotland about two centuries ago, several natives of Scotland left their country and settled in this vicinity. One of them became Lord of the Manor, and the first meeting-house was built by him on his land. An imperfect account, kept by a John Jollie (who appears to have been an elder), amidst items of business matters, supplies the following facts:—

“Mr. Porteous preached his last sermon at Ayton Feb. 8, 1746-7, from Phil. i. 27, ‘Only let your conversation,’ &c.” His address then follows: “Rev. Mr. Porteous, Nuneaton, near Coventry, Warwickshire.” (The ministry of Mr. Porteous, at Nuneaton, was regarded as having a tendency to Arianism.) Again, “The Rev. Mr. Brown came March 30, 1747.” Again, “The Rev. Mr. Blakey came to our house June 4, 1748. Paid him £1 14s.” It is not said in what capacity these ministers were engaged, whether as pastors or only as occasional preachers. Again, “Mr. Simpson’s last sermon at Ayton, 26th day of August, 1758, from the words (1 Thess. iv. 1), ‘Furthermore then we beseech you, brethren,’ &c.”

Rev. — LOGAN. Ob. 1812 or 1813. During the latter years of Mr. Logan’s life the congregation became Unitarian. After his death Mr. Hinners obtained the use of the chapel, preaching in it and at Guisborough alternately. He at length removed from Guisborough.

1826. Rev. W. HINNERS (from Guisborough and Stokesley). Ob. 1846.

An interval; during which no settled minister.

1852. Rev. J. ATKINSON (from Free Church). An Independent Church was now formed, and the chapel was rebuilt. Removed Dec., 1855, to Felling, Newcastle.

1855. Rev. H. HUSTWICK. Removed to Honley, 1859.

1859. Rev. THOMAS DAVISON (from Stockton). Resigned Nov. 24, 1859.

1862. Rev. JOHN KAY. Resigned in 1863.

May 15, 1864. Rev. ISAAC BRIERLEY (Pickering Apy., from Mixenden). The present minister.

BARNSELY—SHEFFIELD ROAD.*

(PRESBYTERIAN.)

The records of the early history of the Barnsley Church are few. An old Dissenting Meeting-house near Church Street was endowed by land at Beeston. The first minister mentioned is Rev. SAMUEL ROBERTS, whose death (1708) is recorded in the Northowram register, which characterizes him as “a brisk, active young man—had preached about six or seven years.” Other ministers were WILLIAM SUTCLIFFE and SAMUEL MIDGELEY, “a plain, pious man,” who died here.† “The chapel,” we are then told, “went to decay, and was taken possession of by a John Deakin, who converted the same into three dwelling-houses, called ‘Chapel-hill’ to this day” (1833). “The land, by some means, fell into the hands of Mr. Mills, of Wakefield.”

* Aided by Messrs. Shaw and Wilson.

† Scales MSS.—Mr. Scales mentions a tradition he had received from Mrs. Briggs, that some tradesmen of Barnsley had once, in a drunken frolic, brought the pulpit out of the chapel, and put it in the public stocks.

The next chapel was begun in 1777, and was finished in 1778, chiefly through the liberality of the Messrs. Walker, of Rotherham. It had a large burial-ground. The successive ministers have been—

1777. Rev. WILLIAM ENTWISLE. He remained here in honour and usefulness for ten years. Died at Barnsley, 1787.

1787. Rev. ROBERT ELLIS. Died in 1832, after a ministry of 45 years. For many years before his death the congregation was in a very declining state. The chapel was diminished by the appropriation of part of it as a minister's house. After Mr. Ellis's death there was no regular pastor, except for a few months, when the pulpit was occupied by the Rev. T. Tully Crybbace. Very few remained of the original congregation.

During the year 1866, at the instance of several members of Regent Street Congregation, a new trust-deed was prepared, and new trustees appointed:—Dr. G. W. Smith, Messrs. S. Simpson, J. W. Wilson, Henry Rhodes, John Smorfit, Edwin Byggate, and J. J. Huntley. The recent deed is in entire accordance with the preceding one, which prescribes the Westminster Confession as a standard of doctrine. It was designed, after repairing the building, to form a church and congregation, and to incorporate in it the small remains of the original body. The person, however, who resided in the house, and had been put in possession of the property by the previous trustees, and who had latterly officiated as minister, refused to admit the new trustees even to view the premises, though possession had not been demanded. Many fruitless attempts having been made in the way of amicable adjustment,

a formal notice was served on the part of the trustees. At length an order of the Vice-Chancellor was obtained, and the resisting occupier was ejected. (1867)

It is intended to use the building for Evangelistic purposes.

BARNSELEY—SALEM CHAPEL.

(CONGREGATIONAL.)

In the absence of all efficient teaching in the old chapel, the Revs. Dr. Bennett and T. Smith, with the co-operation of the students of Rotherham College, attempted, about 1824, a new movement. After contending with difficulties of no common kind, a plot of ground was purchased, and a building, called "Salem Chapel" was erected. It was opened March 16, 1825; the preachers being Revs. Dr. Raffles, R. W. Hamilton, and E. Parsons, junior, of Halifax.

A Church was formed in 1826 by Revs. Mark Docker, of Sheffield, and John Orange, of Rotherham College.

1828. Rev. JOHN ORANGE became the pastor. The congregation increased till the removal of Mr. O. to Newcastle, Dec., 1832.

1834. Rev. JOSHUA ARMITAGE (Airedale Coll.). After upwards of six years of faithful service, Mr. A. retired to Elswick, Lancashire, where he still labours.

1843. Rev. BENJAMIN BEDDOW (Rotherham Coll., from Burley). During Mr. Beddow's ministry a new chapel was erected in Regent Street, calculated to accommodate about 750 hearers. It was opened Sept. 25, 1856, by Revs. G. W. Conder, Dr. George Smith, and Dr. Alexander, and the congregation removed thither.

BARNSELEY—REGENT STREET.

(CONGREGATIONAL.)

This commodious and beautiful chapel was erected at a cost of £6,500, and upwards of £1,000 have been since spent in providing additional school accommodation, an organ, &c.* The ministers of Regent Street have been—

1856. REV. BENJAMIN BEDDOW (Rotherham Coll., from Burley). Removed to Newbury, May 6, 1861. Now at Wanstead.

1862. REV. JOSEPH ODDY (from Dogley Lane). Removed to Whitworth, 1867.

1868. REV. JAMES BROWNE, B.A. (London U., from Bamford).

BATLEY.†

(CONGREGATIONAL.)

Heywood makes mention of a Mr. Smallwood, formerly minister here, whom he calls "an eminent minister of God." He died 1667, at Flanshaw Hall.

A chapel was built here in 1839, largely through the influence of the late Rev. A. Clarkson, formerly of

Bingley, but then residing at Healey, near Batley. He received hearty assistance in this work from a small, but earnest band of Christians in Batley, members of the congregation worshipping in Upper Chapel, Heckmondwike. Mr. Clarkson, though never recognised as the minister, preached usually once a month, and acted in many respects as the pastor to the church.

The ministers have been—

1845. REV. JOHN HOTHAM. Now in Australia.

1854. REV. JAMES RAE, B.A. (Cheshunt), the present minister. Mr. Rae, is Co-Secretary to "The West Riding Provident Society."

A handsome new chapel was built in 1856, and plans are under consideration to enlarge it, so as to provide 300 additional sittings and to build a minister's house. Large day and Sabbath schools, with lecture and class rooms, were erected in 1860, at a cost of more than £2,000. The day schools are on the voluntary principle, and for several years the attendance has averaged 250.

BAWTRY — (WITH RANSKILL).*

(CONGREGATIONAL.)

Bawtry may justly claim to be remembered in the annals of Independency, since in its immediate neighbourhood the church presided over by Clifford and Robinson was formed. After their emigration, however, the neighbourhood remained very destitute of Evangelical preaching till the Sheffield Itinerant Society sent the Rev. R. Richards, of Attercliffe, to preach in a temporary place hired for the purpose. This building was opened in 1819, and was afterwards

* A handsome mural tablet has been erected in the building, bearing the following inscription :—

"To the memory of William Shaw, Esq., who was born at Norsbro'-Dale (near Barnsley), and died at Stanley Hall, Nov. 29, 1859, in the 55th year of his age, and was interred at the Cemetery, Wakefield.

"Having in early life professed his faith in Christ, and through the Divine blessing being greatly prospered in business, he habitually and cheerfully contributed to many benevolent and Christian objects, and towards the close of his life he presented, as a thank-offering to the Lord, more than half the cost of this building.

"The congregation worshipping here have erected this Tablet as an abiding record of his munificence and their gratitude."

† Communicated by Rev. J. Rae, M.A.

* By aid of Rev. J. Wesson.

supplied by students from Rotherham.

In 1823, Rev. T. HICKS, from Doncaster, became the pastor. He left for Cottingham in 1824.

In 1824, Henry Walker, Esq., of Blyth, having engaged Rev. SAMUEL NICHOLS to preach at a chapel of his erection, at Ranskill, offered Mr. N.'s services for Sunday evenings at Bawtry. His labours were so successful that a chapel was soon built (1826),* and a church formed; Mr. Nichols continuing to preach in the evening. Removed 1829, to Lower Darwen.

1829. Rev. W. ELTRINGHAM took charge of both congregations. His ministry continued only one year. Bawtry became afterwards the parent church.

1831. Rev. ROBERT KIRKUS (Rotherham Coll., from Patrington).

1840. Rev. E. C. COOKE.

1845. Rev. E. STORROW.

1850. Rev. JOHN WESSON, the present pastor.

BEVERLEY.†

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The Rev. Christopher Nesse, whose name is well known in connection with Yorkshire Nonconformity, was for some time occasional minister here and kept a school. He removed hence to Cottingham, and afterwards to Leeds. In 1642, 1643, and 1644, William Wilberforce, John Johnson, and William Wade, were appointed members of the Corporation of Beverley, "being Independents," but "set aside" at the

Restoration. Mr. Oxenbridge, nominated by "the Committee of Plundered Ministers," preached in St. Mary's Church, from March 20, 1648. In 1662, Rev. JOSEPH WILSON was ejected from Beverley, but continued to preach in the vicinity and at Hull.

The early formation of a Congregational Church in Beverley is noticed by Edwards in his bitter pamphlets, entitled, "Gangræna." But few particulars are known. Among the early ministers appears the name of—

1689. Rev. — FOSTER.

1697. Rev. THOMAS BRADBURY, subsequently well known as the very public-spirited minister of New Court, Carey Street, London (see page 122). After leaving the house of Mr. Whitaker, Leeds, in which he was tutor, he preached during two years at Beverley, but, as Wilson tells us,* "not as a candidate." At the expiration of that time he removed to Newcastle, where he succeeded Timothy Manlove, who had been previously minister of Pontefract and Leeds, but who died early.

1701. Rev. JOHN STEERE. Independent.

In 1704, the meeting-house (Lairgate) was erected. It was originally designed for Presbyterians. Endowed, 1711, by Robert Stephenson.† 1743, a tenement and garden ground opposite to the meeting-house were purchased, and ten years after, three acres of land at Bromfleet were added. As the number of Presbyterians was now small, the property was assigned to the Independents. In 1789, Mark Bell bequeathed a sum of money for the benefit of the minister.

* Mr. Nichols published his address at laying the foundation, 1825.

† Aided by communication from Mr. J. Hind.

* Dissenting Churches, III.

† This endowment is now worth upwards of £500 per annum.

Mr. Steere is said in Neal's list to have had 450 hearers. He died at Beverley, June 21, 1715.

In 1715, the chapel was blown down by a violent storm.

1715. Rev. JOHN GOULD. Mr. G. was succeeded by

1736. Rev. JOHN AUTHER. His successor was

1737. Rev. JOHN HARRIS, M.A. His name appears on the Hewley list, 1774.

1777. Rev. JOSHUA PICKLES.

1780. Rev. JOSEPH POPPLEWELL. He died 1790

1790. Rev. PETER FIEST.

In 1800, the chapel was rebuilt. The number of members was at that time 120.

1807. Rev. JOHN MATHER (Cheshunt Coll.).

1843. Rev. JOHN CROMBIE BROWN. Mr. B. removed in 1844 to Capetown, in connection with the London Missionary Society.

1844. Rev. WILLIAM YOUNG, B.A. (Lond. U. and Cheshunt Coll.).

1856. Rev. GEORGE FREDERIC RYAN, D.D. (Rotherham Coll.). After six years' ministry, he removed to Bridlington.

1862. Rev. GEORGE RICHARDS (Airedale Coll., from Howden). He is the present minister.

A prolonged litigation has taken place relative to the chapel property. It is now happily terminated.

BINGLEY.*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

Bingley was heretofore one of the most godless towns in the West Riding. Rev. Eli Bentley (ej. Halifax) was driven by the Five-mile Act to reside here. But he found the people (even in the house

where he lodged) so hostile to religion that he durst not attempt to preach. The congregation arose out of the labours of Rev. O. Heywood, who gives in his diary some interesting particulars of the locality. Before the close of the century a meeting-house had been erected, which, now converted into cottages, is yet standing.

The pastors have been—

1695. Rev. ACCEPTED LISTER.

For a time he preached here alternately with Kipping. Though supported on crutches in the pulpit he had much power over the passions of his hearers. He was highly esteemed and beloved. After great solicitation, he returned to Kipping in 1702. A great dispute arose in consequence. Lister's mother was buried at Bingley.

About this time Matthew Smith (Mixenden) preached frequently at Bingley, where he was invited to settle, but declined.

1704. Rev. THOMAS WAINMAN (Frankland's Acy.). During his ministry the congregation amounted to about 250 persons, of whom 17 were freeholders. Mr. Wainman was on the Hewley fund. About this time the people from Keighley and Idle, who had hitherto worshipped at Bingley, formed themselves into separate bodies. Mr. W. died in 1746, and was buried in the parish churchyard.*

* A letter from Mr. Thomas Ferrand, of Bradford, addressed to Thoresby, March 15, 1703, gives some account of matters at this period; Mrs. Walker appears to have applied to Mr. Stretton for a grant of money to Mr. Wainman:—

“Sir,—Mr. Lister is some time ago removed from Bingley, and they have there now, a very hopeful young man, one Mr. Thomas Wainman, whose ministry is so acceptable to the people, that the congregation is increased since he came there. I have sent your letter forward to Bingley, and I hope, good sir, you will pardon what

* Aided by a pamphlet by Mr. J. Stephenson.

1746. Rev. — FENTON, who exchanged pulpits periodically with Mr. Wainman, junior, of Pudsey.

1754. Rev. THOMAS LILLIE. A Presbyterian. He was on the Hewley list, 1774 and 1775. He wrote in Priestley's "Theological Repository," under the signature of "Cornelius." He published a sermon on the death of Mrs. Phillips; a well-composed discourse, but wanting in an exhibition of the doctrine of atonement, though the text (Ps. xxiii. 4) might have naturally led in that direction. He died May 3, 1797, after a pastorate of 44 years. His remains were interred in the old chapel, and a tablet to his memory still exists.

1799. Rev. WILLIAM STEPHENS. He had been heretofore on the stage. "Failing to prevail on the people to erect a new chapel, he gave up his ministry among them." He removed to Aberdeen, and "left the denomination."

1800. Rev. ABRAHAM HUDSWELL. A man of great zeal and piety. He removed to Morley, 1817.

1818. Rev. ABRAHAM CLARKSON (Idle Acy., from Mixenden). A pious and peaceful man. A convert of the ministry of Rev. T. Taylor, then of Ossett. His ministry continued during a period of nearly 20 years. Soon after his settlement a new chapel was erected. Sermons at its opening were preached by Rev. Messrs. Parsons, Scott, and Hamilton. Its

the widow (Mrs. Walker) writ to you, for it's from a hearty zeal she hath, to propagate the gospel in that place. Sir, her husband built a chapel and lofted the same at his own charge, say for about £15, as I remember he had from his father and an uncle. The salary, as I am told, is very small; not above £16 for a year, to the minister."

cost was upwards of £1,200. Ill-health compelled his resignation. Removed to Batley, 1837, and died 1850.

1838. Rev. JOHN PROTHEROE (Newport Pagnel Acy.). Mr. Protheroe left for Bulford, Wiltshire, March, 1840.

A chapel was now erected at Harden, and after three years a church was formed at that place.

Jan. 3, 1841. Rev. WILLIAM ATHERTON (from Middleton). An attractive, impressive, and useful minister. He left for Idle 1848.

During his ministry, 1845, a secession took place, and a chapel was built by part of the congregation at Morton.

1850. Rev. WILLIAM ORGAR (from Stubbin, Elsecar). Removed, 1861, to Rehoboth Chapel, Morley.

1863. Rev. E. H. HERON (from Ilkeston). The present minister. In the year 1862, new school-rooms were built. A separation has taken place, and the new congregation are at present worshipping in the Mechanics' Institution.

BIRSTALL.*

(CONGREGATIONAL.)

In the early history of Nonconformity mention is made of Rev. Robert Constantine, who was for some time minister of Birstall, whence he removed to Oldham, till the ejection of 1662. Rev. Joseph Dawson, who was ejected from Thornton Chapel, preached here for some time, whilst residing at Halifax, and before his removal to Morley.

Zion Chapel was built by the New Connexion Methodists, and

* By aid of Rev. H. Davies.

was purchased by the Independents, 1846. The pastors have been—

1846. REV. ROBERT WILLAN. Removed to Holmfirth, 1856.

The present place of worship (Salem) was erected in 1856. It was intended for a school-room. It is now, 1867, in contemplation to build a chapel, that this original object may be secured.

1857. REV. DAVID WILSON (from Newcastle). After a useful ministry, Mr. W. died in 1864.

1865. REV. EDWARD H. DAVIES (from Tipton, Dudley). The present minister.

BOOTH—(EBENEZER CHAPEL).*

(INDEPENDENT.)

The congregation at Booth originated in the apostolical labours of the Rev. W. Grimshaw, of Haworth. Under his preaching some of the inhabitants of the Booth Valley felt the power of God's Word, and desired religious ordinances for themselves. They agreed, therefore, to unite to form a church, in a house called "Hutton." One of their own number was invited to become their pastor. The list of the Booth ministers is as follows:—

Circ. 1763. REV. JAMES CROSSLEY, the first pastor. He attributed his conversion to a sermon of Whitefield, preached near Heptonstall, from the words, "O earth, earth, earth, hear the word of the Lord." His convictions were encouraged and deepened by Mr. Grimshaw, who recommended him to Mr. Wesley. Crossley's views, however, inclined to Independency. He had previously begun to preach to a congregation at Upper Saltonstall. The room soon proved too small. The flock accordingly drew up a modest

and most Christian appeal to the neighbouring churches for aid in the erection of a chapel, on an estate, called "Booth." The people, though extremely poor (it is said that no one of their contributions exceeded £1), gave their labour freely. The chapel was opened in 1761, and the public ordination of Mr. Crossley took place in 1763. Rev. T. Knight (himself ordained on the previous day), Rev. John Edwards, and Rev. James Scott, being engaged in the service.

Mr. Crossley continued pastor at Booth for nearly 20 years. He was an excellent preacher, much esteemed in the principal congregations of the county. He published two sermons; one on the execution, for coining (1770), of James Oldfield (formerly precentor of Booth meeting-house), entitled, "God's Indignation against Sin;" and a charge to the Rev. J. Calvert on his ordination at Chesterfield.

Mr. Crossley was invited to other spheres (as to Huddersfield), which he declined. He accepted, however, the call to the newly-formed Independent Church at Bradford, and left Booth in May, 1782. But he only preached during one Lord's day, after which he died, and was buried at Booth, leaving an honoured memory to his survivors.

1783. REV. JOHN TOOTHILL (Heckmondwike Acy.). Cousin to Rev. Jonathan Toothill (Hopton). In 1786, he removed to Rainford, Lancashire.

1787. REV. JOSEPH SOWDEN. He removed to Sowerby, 1794.

1794. REV. JONAS HINCHCLIFFE (Northwram Acy.). Disputes having arisen, Mr. H. relinquished his charge in 1801, and settled at Haslingden.

* Communicated by Rev. D. Jones.

1802. Rev. JOSEPH POLLARD, a native of Bradford; once a soldier. He was converted under the ministry of Rev. T. Holdgate, Bradford, and preached in that town and its neighbourhood. Under his ministry at Booth the wounds in the congregation were healed, and the numbers increased greatly. In his last years a great revival took place consequent upon the impulse given by the newly-created zeal for Christian Missions. Among his converts were the Rev. John Calvert, afterwards of Morley, and his brother, Rev. Daniel Calvert, of Sandy-Sike. A house was built, 1823, for the minister. Mr. Pollard died in 1825, æt. 59.

1826. Rev. JOHN NEWELL (Idle Acy.). He was not ordained till 1829. Discords arose, a division took place, an appeal was made to the arbitrament of law, and the decision was against the minister. Mr. Newell left Booth 1835.

In 1828, a new chapel was built, designated, "Ebenezer."

1836. Rev. JOSEPH MASSEY (Idle Acy., from Hyde, Cheshire). Under his short ministry the old breaches were repaired, and the congregation much improved. A hæmorrhage of the gums was the cause of his death, Dec. 8, 1840.

1842. Rev. DAVID JONES (Airedale Coll.). He is the present minister.

BOROUGHBRIDGE.*

The chapel at Boroughbridge was opened May 10, 1804. The pastorate has been held in connection with Ellenthorpe.

Rev. — NICHOL.

Rev. — NORRIS.

1826. Rev. GEORGE CRAGG.

Ordained April, 1829. Removed July, 1843. Now at Harrogate.

1843. Rev. GEORGE DUNN (Pickering Acy.). Removed to Edgeworth, Bolton, about 1860.

Rev. J. E. CULLEN. Removed to Fordham, Cambridgeshire.

BOSTON-SPA.*

(CONGREGATIONAL.)

Rev. Thomas Hardcastle was ejected from Bramham. He afterwards became a Baptist, and settled at Broadmead, Bristol. He underwent many imprisonments; 8 months in York Castle; 15 months in Chester Castle; for some time at Leeds; 6 months in London; for two periods of 6 months, each at Bristol. He was 7 times apprehended, and spent more than 3½ years in various prisons.

The present congregation arose in the following manner:—Before 1837, Rev. H. Bake, of Wetherby (now of Wellington, Salop), preached in a cottage at Thorpe Arch, and the rapid increase of the village as a watering-place prompted the desire to erect a Mission Chapel. This was done at an expense of £900. The chapel was opened May 17, 1837, by sermons from Revs. R. W. Hamilton, T. Scales, and W. Hudswell, all of Leeds. A church was formed in December, consisting of 16 communicants, of whom only four survive. The following is the list of ministers:—

1843. Rev. ROBERT HUDSON. He resigned his charge 1846.

1852. Rev. WILLIAM STOWELL (of Rotherham Coll.). His ministry was at first prosperous, but he resigned his charge in 1854.

1857. Rev. WILLIAM DIXON

* Aided by communication from Rev. J. H. Crippen.

* Information incomplete.

(from Springhead, Manchester). Mr. D. resigned through ill-health, 1859.

1861. Rev. HORROCKS COCKS (Highbury Coll., from Tockholes). Mr. C. resigned 1865. He is now in London.

1866. Rev. T. G. CRIPPEN (of Airedale Coll.). The present minister.

BRADFORD.

(PRESBYTERIAN.)

In 1662 was living at Horton Hall, Bradford, a family of some importance, bearing the name of Sharp. The members of it were staunch Puritans, and the head of the family, John Sharp, had received a medal from Sir Thomas Fairfax for services rendered during the civil wars.* This John Sharp married Mary Clarkson, sister of David Clarkson, a celebrated Nonconformist Divine,†

* A younger branch of this family was Thomas Sharp, who resided at Woodhouse, near Bradford. He also was a Puritan. During the civil wars, Fairfax took up his head-quarters at his house, and offered him a commission in the army. His wife, however, who was a Royalist, persuaded him to decline the offer. Archbishop Sharp was the son of this Puritan, having probably learned conformity on the maternal side.

† Clarkson was born in Bradford. He was tutor at Cambridge to Tillotson. He was ejected from Mortlake, and became subsequently assistant to Dr. Owen. Bates says of him: "He was a man of sincere godliness and true holiness, which is the divine part of a minister. . . . Humility and modesty were the distinctive characters wherein he excelled. . . . He was of a calm temper, not ruffled with passions, but gentle and kind and good; his breast was the temple of peace." And Baxter describes him as "a man of extraordinary worth for solid judgment, healing moderate principles, acquaintance with the fathers, great ministerial abilities, and a godly, upright life." Tillotson, whose tutor he

and had two sons, Thomas Sharp and Abraham Sharp (afterwards a celebrated mathematician). The elder son was educated at Cambridge, under the care of his uncle, and subsequently obtained the living of Adel (the former incumbent, Dr. Hitch, also rector of Guiseley, having been removed by the ordinance against pluralities). After the Restoration, Sharp was ejected. For a time he pursued his studies in the family house at Horton, usually attending the parish church, though preaching occasionally. Heywood mentions being engaged with Sharp in a public service at Bowling, and states that he (Heywood) was keeping a private fast at the house of John Smith, of Bradford, on the day before the welcome news of the indulgence (1672) arrived. On the occurrence of this favourable event, T. Sharp, his father being now dead, licensed his house at Horton Hall, and gathered a congregation, to whom he preached in his library. When, however, the licences were recalled in 1675, Sharp removed to Morley, and afterwards to Leeds. A meeting-house was afterwards erected on Chapel Green, near Wibsey, on land belonging to Sharp, part of which building still remains.

Some uncertainty exists as to the pastorate of Horton after the removal of Sharp. Rev. Richard Whitehurst, minister of Kipping, is mentioned as, at least, a preacher.*

Jonathan Wright and Nathaniel

was at Cambridge, always regarded him with the utmost respect. — "Noncon. Mem." iii. 206.

* Rev. Jonas Waterhouse had been Vicar of Bradford, but was ejected. He continued to worship at the parish church, but attended also the Nonconformist

Priestley ministered here about 1690, before ordination.

James ("History of Bradford") says, "Samuel Hulme, a worthy man, of great repute among the Presbyterians, resided and held the office of minister at Little Horton, about the year 1700, and there his son, Dr. Hulme, the eminent physician, was born." Dr. Hulme was a resident in Halifax.

We can speak with more confidence of the following pastors:—

Rev. SAMUEL CROWTHER, who died 1706.

Circ. 1706. Rev. ELI DAWSON. He exchanged regular services with Rev. N. Priestley, of Halifax (who, with Jonathan Wright and Accepted Lister, had been ordained in this chapel, 1694). E. D. was the youngest son of Dawson, of Morley. He had seven sons, all of whom were brought up to the Dissenting ministry, but almost all, greatly to the disgust of their father's friends, abandoned it, and four conformed. The chapel received aid from the Stretton fund.

In 1716 the congregation is called Presbyterian, having 500 hearers, 40 of whom had County votes. In the Church Register Robert Banke and Christopher Nesse are named as ministers, a term then applied to periodical preachers.

BRADFORD— CHAPEL LANE.

(PRESBYTERIAN.)

In 1717 or 1718, a new meeting-house was built in the Town of Bradford. Cost £340 3s. 5d.; part of the furnishings were afterwards brought from Howley Hall,

when dismantled. The ground was given by Robert Stansfield, who married a daughter of Rev. T. Sharp. She died Oct. 3, 1722. Dickenson, in the Northowram Register, calls her "a very valuable, useful woman."

In 1726, Madam Reyner, of G. Houghton, was buried in Wibsey chapel.

Mr. Dawson removed to Halifax 1728.

1731. Rev. JOSHUA HARD-CASTLE. On the Hewley fund. He died in Bradford; though some accounts say he removed to Worksworth. Both may be correct.

1753. Rev. JOHN SMITH, son, and for a time successor, of Rev. Matthew Smith, Mixenden. John Smith was related to the Sharps; his mother having been a daughter of the younger branch of that family. He was a diligent pastor, but was probably an Arian. He published a volume of sermons, principally his father's, and a "Treatise on Natural and Revealed Religion."

During his ministry there was a great declension in the Evangelical truth set forth in his sermons. It was then the custom, handed down from the Puritans, to rehearse, on Lord's day evenings, the discourses which had been preached during the day. This duty was assigned to a Mr. Swaine, who, however, instead of the sermons preached on that day, often substituted those of Smith's predecessors, of which he had taken notes years before, deeming them of far superior excellence. The decadence of the Reformed doctrines in Bradford was much mourned over by the pious inhabitants, and the desire for their restoration had been much stimulated by the preaching of Wesley and Whitefield. Many

gatherings. He died Feb. 13, 1717, æt. 90. He left part of his library to William Hodgson, Bowling.

persons at this time walked every Sunday to Leeds, to attend the ministry of Edwards and Whitaker.

At this time Swaine's influence prevented the election of Rev. W. Graham (Halifax.)

1768. Rev. JOHN DEAN, M.A. (Glasgow University, from S. Shields). He was minister 45 years, during which time the congregation became Unitarian.

BRADFORD— HORTON LANE CHAPEL.

(CONGREGATIONAL.)

About the year 1781, the Rev. Joseph Cockin, then of Kipping, influenced by an earnest zeal for the promotion of the gospel truth, began to preach occasionally in the streets of Bradford. At his first coming he was alone, and with some difficulty preached on a fine evening in the old market-place, standing on some steps in front of a shop. The Methodists had already several Societies in the neighbourhood, and did not regard Mr. Cockin with favour. Before this time, several persons, dissatisfied with the doctrine at the old chapel, had attempted to form an Independent congregation. A young man, named Hales, frequently preached to them, and was much esteemed. But though he had been bought off from his apprenticeship at Wakefield, that he might devote himself to the ministry, he suddenly abandoned that thought and gave up his religious profession. This led to the formation of the Baptist congregation in Westgate. After his first essay, Mr. Cockin was warmly welcomed, especially by those whom the Evangelical ministry of the Rev. Mr. Stilling-

fleet, a clergyman of Calvinistic Methodist views, had already attracted to his church at Bierley. A room in the old brewery was soon engaged, and a congregation was gathered. The people invited Mr. Cockin to be their minister, which invitation was declined; a church being formed. By his advice they invited—

1782. Rev. JAMES CROSSLEY, then at Booth (see page 232). Mr. C. was a man of great simplicity and piety; an acceptable and useful preacher. He left Booth with much reluctance, and the removal (it was supposed) preyed upon his spirits and caused his death, after having preached in Bradford only a single Sunday. Ob. 1782. Mr. Crossley was succeeded by

1784. Rev. THOMAS HOLDGATE (from Marple-Bridge, Derbyshire). He had been originally a member of the church of Rev. T. Priestley, at Manchester, where he had been very useful.

Soon after his coming a chapel was built in Little Horton Lane, then in the outskirts of the town. The congregation greatly increased during his ministry. Mr. Holdgate died in 1806, æt. 58.

1808. Rev. THOMAS TAYLOR (Northowram and Idle Acys., from Ossett). The ministry of Mr. T. was peculiarly valuable, and his congregation was latterly very large. During his pastorate several enlargements of the chapel and premises took place. Mr. T. lived to advanced years. He resigned his office in 1835, but survived till Oct. 3, 1853, when he died, aged 86, greatly respected by all denominations.

1836. Rev. JONATHAN GLYDE (Highbury Coll., from Collumpton and the Western Coll., in which

he had been Classical Tutor). Mr. G., differing in many respects from his predecessor, was a man of almost original talent, and of the purest style of piety, and was greatly esteemed and beloved. He left his mark on the town in which he lived. Died 1854, æt. 47.

1855. Rev. JAMES ROBERTSON CAMPBELL, M.A. (Glasgow University and Theol. Ins., from Albany Street, Edinburgh). Mr. Campbell, soon after his arrival, received the degree of D.D. from the University of Glasgow. He is the present minister.

In the year 1863, a new chapel was opened of considerable magnitude and imposing appearance. No expense was spared in its erection, and its whole cost was defrayed immediately after its completion. It possesses every convenience for worship, instruction, and the needs of an active congregation, and is not to be surpassed in the West Riding.

BRADFORD— SALEM CHAPEL.

(CONGREGATIONAL.)

The increase of the congregation in Horton Lane Chapel and the consequent insufficiency of accommodation had been long felt before, in 1835, a new chapel was resolved on. The building was opened in 1836, by sermons from Rev. R. W. Hamilton, Theophilus Lessey, and Dr. Raffles. The cost of the building was about £7,000. The original mal-construction of the chapel, however, rendered alterations necessary. The only pastor has been—

1837. Rev. JAMES G. MIALL (Hoxton Acy., from St. Neot's).

Soon after his ministry commenced, the remaining debt on the chapel, amounting to upwards of £4,000, was removed. This led the way to similar exertions for the relief of other chapels in the West Riding. In 1847, Salem Chapel underwent a considerable internal enlargement.

A school-room at Cambridge Place, Spinkwell, used for regular preaching services, and a room fitted up for a Sunday-school in the Valley Mill (kindly proffered by S. Sutcliffe, Esq.), are attached to the Salem Chapel congregation.

In 1865, Rev. JOSIAH ANDREWS (from Kingswood) became the assistant minister.

Mr. Miall is the present pastor.

BRADFORD— COLLEGE CHAPEL.

(CONGREGATIONAL.)

This building was erected in 1839. When the Rev. W. Scott became President of Airedale College, he desired a pastoral charge. The locality of the College was at that time in urgent need of religious instruction. Accordingly a chapel was built, which was at first attached to the College, but became afterwards dissociated and independent. The pastors have been—

1839. Rev. WALTER SCOTT (from Rowell). Mr. S.'s ministry was greatly esteemed by those who enjoyed the privilege of being his hearers. In many respects he was a preacher of the first order. An active and zealous church arose under his care. Mr. Scott resigned his charge under the infirmities of age, 1855. Ob. Sept. 13, 1858, æt. 79.

1855. Rev. WILLIAM THOMAS (Rotherham Coll., from Ashton-under-Lyne). Mr. T. removed to Queen Street, Leeds, in 1861.

1862. Rev. WILLIAM KINGS-
LAND (Western Coll., from
Devizes). In 1865, the chapel
was altered, enlarged, and beauti-
fied. It is now very commodious.

Mr. Kingsland is the present
minister.

BRADFORD—

GREENFIELD CHAPEL.

(CONGREGATIONAL.)

This chapel was erected mainly
by the congregation assembling in
Salem Chapel, with a view to the
extension of Christ's gospel. It was
opened January, 1852.

The pastors have been—

1853. Rev. FREDERICK STEPHENS
(from the Wesleyan body). Re-
moved to Newcastle. Mr. S. is
now at Croydon, Surrey.

1856. Rev. WILLIAM SHILLITO
(Airedale Coll.). Removed to
Coventry; at present at Sunder-
land.

1860. Rev. THOMAS GAS-
QUOINE, B.A. (Lancashire Coll.).
Removed to Oswestry, 1863;
where he now ministers.

1863. Rev. THOMAS THEODORE
WATERMAN, B.A. (New Coll.).
The present minister.

BRADFORD—

LISTER HILLS CHAPEL.

(CONGREGATIONAL.)

This chapel was erected 1854 for
the benefit of the large population
of a district in Bradford. Rev. J. Rae

preached for a time, but removed to
Batley. The pastors have been—

1854. Rev. JAMES BRANWHITE
FRENCH (Cheshunt Coll.). Re-
moved to Richmond, 1856. Now
at Bayswater.

1856. Rev. JOSEPH WILLIAMS
(Cotton End Acy.). Left for Rod-
borough, 1856.

1856. Rev. ANDREW RUSSELL,
M.A. (Glasgow University, from
Stirling). Mr. R. resigned in
1865, and is now resident at Brad-
ford.

1865. Rev. ROBERT TUCK,
B.A. (Spring Hill Coll. and London
University, from Bromsgrove).
Mr. Tuck is the present minister.

BRADFORD—

BOWLING CHAPEL.

(CONGREGATIONAL.)

This was the last of three
chapels proposed to be undertaken
by the Bradford churches, for the
extension of the gospel in their
rapidly-increasing town. It was
opened March 28, 1865.

1865. Rev. J. K. NUTTALL (Ro-
therham Coll.). The present minis-
ter.

BRADFORD—

GREAT HORTON.

(WESLEYAN, NOW CONGREGATIONAL.)

This congregation was one of
those which, in the year 1849,
seceded from the old Wesleyans
and united themselves to the body
of Wesleyan Reformers, advancing
nearer to Independency. It en-
joyed the successive ministries of

Rev. John Myers, Rev. D. Wainwright, and Rev. — Whiteley. Rev. G. H. White became pastor from 1862 to 1865. On his removal, the church was received into the West Riding Congregational Union. Since that time, the only pastor has been—

1865. Rev. J. B. ROBERTSON (Glasgow.)

Mr. Robertson is the present minister.

BRADFORD—WIBSEY.

(CONGREGATIONAL.)

This congregation was formed by the ministry and exertions of Rev. J. Paul, then Missionary of Horton Lane Chapel. A church being gathered, was regularly organized, 1843. The ministers have been—

1843. Rev. JOHN PAUL. After a useful ministry, Mr. P. died 1861.

1861. Rev. JAMES INNES (Glasgow University). The present minister.

The chapel has just undergone (1868) considerable alteration and restoration.

BRADFORD—HOLME LANE.

(CONGREGATIONAL.)

This chapel was erected in the year 1835, and enlarged 1839. It was at first attached to the Methodist New Connexion. In 1865 it became associated with the Congregational body.

In Jan., 1866, Rev. HENRY MAIDMENT (from Little Hadham, Herts), became, and still continues, the pastor

BRADFORD—SALTAIRE.

(CONGREGATIONAL.)

The chapel at Saltaire was erected, at the cost of £13,000, by Titus Salt, Esq., who has placed it in the hands of trustees. It was opened April 13, 1859. It is a most beautiful building, in the Græco-Italian style. The church was formed April, 1857. The pastors have been—

May, 1858. Rev. JAMES JEFFRIES (New Coll.). Owing to illness, Mr. J. left Saltaire in 1858, and is now at Adelaide, Australia.

Oct., 1859. Rev. JOHN ROBINSON (from Burley, Otley). Mr. R. died suddenly, June 20, 1861.

Jan., 1862. Rev. H. MARTYN STALLYBRASS (University and Aire-dale Coll.). Mr. S. is the present minister.

BRADFORD—DALE, *alias* THORNTON, *alias* KIPPING.

(CONGREGATIONAL.)*

The origin of this long-established and still numerous congregation cannot be fixed with precise accuracy. There is a tradition that a body of Independent Christians assembled during the Long Parliament in the neighbourhood of Wellheads or Hilltop. The late Rev. Robinson Pool (writing in 1824) supposed "that the house, now called 'Kipping House,' the residence of the late J. S. Firth, Esq., was occupied by some pious individual, who on account of the scruples of his conscience could not worship in Thornton Chapel (Episcopal), and opened his house to Nonconformist ministers. This

* Aided by Rev. J. Gregory.

individual was the progenitor of Dr. Hall, mentioned in Joseph Lister's Memoir, and his house being in a lonely and retired valley, at a considerable distance from a market town, was well adapted as an asylum for the Nonconformist ministers. It is conjectured that Nonconformity was established about the year 1665.*

A barn was afterwards fitted up for purposes of Divine worship. In the agitations of the times the congregation met at uncertain hours, to defeat the suspicions of bailiffs and informers, sometimes at midnight, sometimes at break of day—always at the greatest risk. But they did not confine themselves to one place, for, as Joseph Lister tells us, they had several houses of meeting, “as that at Kipping and John Berry’s, and our house (Allerton), and sometimes at Horton,” (Bradford).

1668? During one year, Rev. JOHN RYTHUR, who had been twice ejected, once from Frodingham, Lincoln (probably at the Restoration), and again from Brough (1662), laboured among the Kipping people with much acceptance, and assisted in forming a “gathered church.” He is described as having “a very particular way of adapting his discourses to remarkable seasons and circumstances.” (Calamy). He preached several sermons occasioned by the Great Plague and Fire of London. But he was seized, and imprisoned in York Castle; at one time for 6, and again for 18 months. The Five-mile Act once more forced him to remove from his home amidst circumstances of peculiar hardship. At length he sought an asylum in London, where he

preached with much success.* Neighbouring ministers then occupied the Kipping pulpit. (1669?). We find the names of Henry Root, Sowerby; Christopher Nesse, Leeds; Coates, Rawden; Bailey, Woodchurch or Topcliffe; and Jeremiah Marsden (that peculiarly persecuted Puritan), who often preached here.

Circ. 1672. Rev. RICHARD WHITEHURST (ej. Laughton-en-le-Morthen) became the pastor. He appears to have resided at Lidget Green, Bradford, and to have often preached at Little Horton. But difficulties arose. Whitehurst was a Fifth Monarchy Man, and though at first popular, his preaching of the personal reign was extremely offensive to some “gifted brethren” (Joseph Lister, John Hall, and George Ward among the number), who withdrew from communion. The church became unsettled. Heywood and Sharp interposed their influence, not without success, though they were Presbyterians.† But Whitehurst was compelled to leave about 1679. He removed to Bridlington.

In 1672, the church at Kipping sent a member, George Wade, to be present at the formation of a Congregational Church, Call Lane, Leeds.

For some time the church re-

* Among the MSS. in Thoresby's Museum were “A Journal kept by Rev. J. Ryther, of his Voyage from Venice to Zant, 1676. His Voyage from Zant to London. Another from Sardinia to England. . . . From London to the Coast of Coromandel, 1680, and Bay of Bengal. From Fort St. George to Cape Bon Espérance. From St. Helena to England.”

† Dec. 19, 1679: “I rode to Mr. Whitehurst's upon a call, where was a meeting of him and the Dissenters. Many tough arguments they had, but no accommodation likely. Lord, humble us for that heavy breach.”—Heywood's “Diary.”

* Scales' MSS.—MS. of Rev. R. Poole.

mained without a pastor. At length their attention was drawn to

Circ. 1679. REV. MATTHEW SMITH, a young man of great zeal and energy, whose after-course was only inferior to that of Oliver Heywood. He accepted their invitation, but was not ordained till 1687 at Shuckdenhead. After a few years the people at Mixenden, who had often invited him, and who greatly enjoyed his ministry, wished to obtain his services on alternate Sundays. Smith consented. He afterwards preached at Mixenden, M., and Thornton, A.,* to the no little annoyance and disgust of the people at Kipping, of whom Smith was disposed to complain at the meeting in Wakefield (see p. 109). This led to his removal from them, 1693.

After the departure of Rev. M. Smith, the Kipping congregation was in a disorganized and distracted state. Joseph Lister says, "that Smith desired to return to Kipping, but that the congregation refused to receive him." Of this (though it may be true) there is no other evidence. Nor does there appear, at least on the surface, any justification of the severe strictures passed on Smith's conduct.† He certainly continued to preach, with some regularity at Kipping, as one of the neighbouring ministers who filled the pulpit for a few years. Among these occasional preachers was Accepted Lister, son of Joseph Lister. He had received instruction from Matthew Smith (Hunter says Frankland), during three years, and towards the end of that time had the misfortune to break his thigh. As his father thought this would unfit him for the ministry, he built

him a school-house; but he was prosecuted for having no licence, and he refused to take the necessary oaths. After a time the Kipping congregation asked him to address them, which he declined, partly from weakness of body, partly from conscientious timidity. At length he began to preach in his father's house—one of the places in which the congregation had been accustomed to meet—and afterwards more publicly. "The people,"* says his father, "gave him a call to preach the gospel to them, which he accepted; and promised to continue with them one quarter of a year, which he did, and they renewed their call every quarter." In the year 1693, as he was returning from Leeds, where he had been preaching at Mill Hill Chapel, he fell from his horse and broke both his thighs.† On his recovery he continued at Kipping, though the divisions of the people, and other impediments, prevented him from settling as their pastor. Preachers being then scarce, he undertook alternate services at Bingley, in journeying to which place he was again thrown, on a frosty day, from his horse, and again broke his thighs. At length, for the convenience of a house and chapel under the same roof, he went to reside at Bingley (1695). For the rest of his life he constantly preached on crutches. But the Kipping people were continually pressing him to return. To relieve

* One of the congregation at that time was Jonas Tillotson, a relation (uncle?) of the Archbishop.

† "I received the sad tidings of Mr. Lister's fall from his horse, and thereby breaking both his thighs, which I was the more afflicted for, the rather because it happened on his return from preaching for us." (Mill Hill). — Thoresby's Diary, vol. i. p. 19.

* For remarks on his orthodoxy, see Mixenden.

† Hunter's Biog. Pur. 71. Mus. Brit.

his embarrassment, A. Lister desired the opinion of his neighbours in the ministry, though without any decisive results. At last, however, Mr. Whitaker and Mr. Noble advised his return to Kipping. The people there received the news most joyfully, and says Joseph Lister, "they sent thirty men, and as many horses and carts as carried all we had away, on the 22nd July, 1702."

1702. REV. ACCEPTED LISTER. Pastor. Ordained at Horton, 1694.

In the copy of a memorandum-book of accounts, kept by Dr. Hall, as Treasurer,* whom Heywood mentions as "a solid and judicious Christian, and useful physician,"† reaching from June 4, 1699, to July 12, 1702, Mr. Smith's name occurs 22 times; Mr. Lister's (of Tingley) 36 times; and "Little Mr. Lister's" (by which the crippled, but most valued minister is clearly meant) 7 times. The rest are from the neighbourhood. The following is a specimen:—

Sabbath day—	s.	d.
4 June, 1699 to Mr. Smith	8	6
18 " " to Mr. Lister	4	9
2 July, " to Mr. Ray	3	6
16 " " to Mr. Lister	4	6
13 Aug., " to Mr. Smith	7	0
Joseph Lister sent	10	0
24 " " to Mr. Smith	9	6
2 June, 1700 to little Mr. Lister	6	0
16 " " to Mr. Lister	4	6
30 " " to Mr. Smith	11	0
14 July, " to Mr. Lister	6	0
28 " " to Mr. Wainman	3	0

The Rev. A. Lister remained at Kipping till 1708, when he died, æt. 38; his father helped to lay him in his grave, and died a fortnight after his son. In a funeral sermon for Joseph Lister, preached

at Kipping, Mr. Whitaker (of Call Lane, Leeds) thus characterizes both:—"You have lost an able and faithful minister of the New Testament, whose soul prospered under all the infirmities of a crazy tabernacle, and who knew how rightly to divide the word of truth. You have lost also an able, serious, experienced Christian, whose advice, counsel, and example have been your glory for many years. Two such lives gone from the earth and gathered to heaven, as it were both in one day. Oh, what a wide gap has the removal of 'em made! and what a melancholy aspect has it left upon this assembly!" The Northowram "Register" contains the following entries:—

"Mr. Accepted Lister, of Kipping, and Mary Whitehead, the housekeeper, married April 11, 1705." (Mrs. A. Lister afterwards married Rev. Robert Richmond, of Cleckheaton.)

"Mr. Accepted Lister, of Kipping, preached twice, and administered Lord's Supper Feb. 20; died Feb. 25 (1708); an excellent preacher, a little helpless body, but a great and sound soul."

"Mr. Joseph Lister, his father, died March 11, 1708, an eminent Christian. Both buried at Thornton Chapel." A. Lister's grave may still be seen, though much injured by time. It bears the motto, "Impendamus et expendamus." "Dr. John Hall died Jan. 6, 1709, æt. 78."

1711. REV. SAMUEL HULME. Pastor.* During his ministry the congregation is reported to have numbered 300. Hulme was on the Hewley fund, and he needed help, for he had a salary of £40 a

* Scale's MSS.

† Joseph Firth, also a medical man, was his grandson. Hall died 1709, æt. 78.

* He married "Mrs. (Miss) Mary King, of Horton, Jan. 9, 1712."

year, and a family of 11 children.* He died in 1756, after a ministry of 46 years, æt. 70.

Rev. THOMAS MUSCHETT, minister of Keighley, preached at Kipping alternately with Keighley for some time, but at length removed to Thornton, 1757. At this period Mr. Firth, who had succeeded to the estate originally called "Kipping," disputed the right of the people to the building, and, seconded by other enemies of religion, gave Mr. M. so much trouble as to cause his retirement.

1760. Rev. TIMOTHY PRIESTLEY (Heckmondwike Acy.), a brother of Dr. Priestley (though without sympathy in the doctrinal sentiments of that distinguished man), accepted the pastorate. Mr. Firth's opposition continued during his stay. In 1765, Priestley removed to Manchester, and thence to London. Ob. 1814.

1766. Rev. JOHN WHITEFORD, who had travelled with George Whitefield, and had afterwards settled at Cleckheaton. During his residence the disputes respecting the old chapel continued, and attempts were made to seize, it and to expel the congregation. At last the old meeting-house was sold and a new one was erected in the village of Thornton. The congregation behaved most liberally—not only paying off the debt, but building a house for the minister in the course of a short time. Whiteford's pastorate was not, however, prosperous, and his removal was a necessity.

1778. Rev. JOSEPH COCKIN (Heckmondwike Acy.). He remained at Kipping for 14 years—

years of great honour and usefulness—during which the chapel was crowded. Cockin was in his day what Heywood had been a century earlier—the apostle and itinerant of his district. Eccleshill, Idle, Bradford, Skipton, Bingley, and numerous other places in the immediate and remoter vicinity, attested the frequency and earnestness of his pious and useful labours. Amidst the regrets of his people he removed to Halifax, January 1, 1792.

1796. Rev. JOHN CALVERT, a warm-hearted and beloved pastor. In his day the chapel was much enlarged. He died suddenly, March 26, 1816.

1816. Rev. ROBINSON POOL, a faithful minister; much honoured. Chapel enlarged in 1823. Great afflictions compelled his resignation, circ. 1833.

1834. Rev. JAMES GREGORY, the present pastor, accepted the charge. A new chapel was erected in 1844, and subsequently a large and convenient school-room. The chapel has recently undergone a complete renovation.

A separation from the congregation has taken place, and the new body is now worshipping in the Mechanics' Institution.

BRAMHOPE.

(PRESBYTERIAN.)

Calamy mentions Robert Leaver (ej. Bolham) who married a daughter of Robert Dyneley, Esq., and preached in a chapel belonging to Sir W. Middleton (vol. iii., p. 58). Dyneley married a descendant of Archbishop Mathew. He built a chapel during the Commonwealth. After the ejection, Rev. — Crossley preached in it till his death for two years, though he never conformed. Mr. Dyneley's house was a refuge for persecuted ministers, who often

* 1713. "John Jewett, near Bradford, died Jan. 22, an old disciple; one of the Kipping Society, about 90 years of age."—Northowram "Register."

preached in his hall. Hunter says (Old Dissent, p. 164): "It is one of the earliest instances of a foundation for religious purposes resting on a private trust-deed. There were four others in the diocese of York, and probably more: Ellenthorpe, G. Houghton, Stannington, and Morley. After a generation or two, the Dyneleys conformed, and Bramhope Chapel became united to the church."

BRIDLINGTON.

(PRESBYTERIAN, NOW CONGREGATIONAL.)*

Calamy mentions Mr. LUCKS as having been ejected in 1662 from Bridlington parish church, but gives no account of him. Mr. Laughtorne was at the same time removed from Boynton. Mr. Peter Clark, M.A. (a member of Westminster Assembly, ej. Kirkby), was at one period at Carnaby. It seems that Lucks preached to a small congregation in a private house. He was succeeded by

1672. Rev. RICHARD WHITEHURST, from Thornton (ej. Northen-le-Morthen). He was a Fifth-Monarchy man; a stedfast asserter of the personal reign. Died 1697. He probably preached in a brewery, on the site of which, a meeting-house was built in 1698.

1698. Rev. JOHN BENSON became pastor.

Rev. — OILS. Of him we know nothing but the name.

About 1706, a new meeting-house was erected, called Zion Chapel. It was endowed by Matthew Yeates, who was a man in middle life at the time of the ejection, and by his grandson, Matthew Prudom. A further en-

dowment was made in 1728 by E. Huddleston, Esq., of, or near, York.

Rev. GEORGE BRAITHWAITE, M.A., a Baptist. Wilson, in "Dissenting Churches" (vol. i. p. 443), says, "He preached at Bridlington several years with reputation and success; and in all probability had ended his days there, had not his zeal against prevailing intemperance rendered his situation uneasy. It was with a view to serve the best interests of his people that he published a small treatise against unnecessary frequenting public houses, which gave great offence." Removed to Devonshire Square, London, 1734.

1736. Rev. THOMAS LAX, from Topcliffe near Morley. Here in 1745.

Circ. 1753. Rev. JOHN SMITH. Minister for nearly twenty years. Became Unitarian. Excluded by trustees. "There were, in 1773, two congregations, of which J. Smith and Jos. Gawkröger were ministers."* J. Smith was minister at Zion Chapel up to 1768, and probably a few years later.

Circ. 1780. Rev. WILLIAM NORTHEND (Heck. Acy., from Haslingden.) Resigned, and was afterwards at Brighthouse.

Circ. 1788. Rev. SAMUEL LYNDALL. During his pastorate a new chapel was built. Removed to London, 1797.

Rev. — BLAKE.

1805. Rev. RALPH DAVISON. Removed to Newcastle.

Rev. — FORD. Left England for America.

1816. Rev. G. F. RYAN. Removed to Stockport.

Rev. EBENEZER MORLEY. Removed to Hull, thence to London.

* Authorities — Harness, Hunter, and Rev. J. Dickinson. Aided by Mr. Tyn-dall.

* Hunter's MSS., Mus. Brit.

Rev. — MOSES.

Rev. E. HALLIDAY. Removed to America.

About 1832, Rev. J. BENSON, M.A. (Rothm. Coll.), who had been settled at Northallerton, received a call from the church to the pastorate. The trustees, however, refused to admit him. In consequence, a majority of the congregation worshipped for a time in the Town Hall with the approbation of the "Hull and East Riding Association." In the mean time, the chapel was occupied by Rev. — Shawyer. By the withdrawal of the two ministers, however, the people became at length united.

1837. Rev. G. F. RYAN, D.D., from Dogley Lane. Removed to Beverley, 1857.

1858. Rev. JOHN DICKINSON (Edin. Un. and Glas. Theol. Ins.). An attempted exercise of power on the part of the trustees led to the submittal of the whole question of right to the Charity Commissioners, by whom the whole matter has been finally arranged. Mr. Dickinson is the present minister.

BRIGHOUSE.*

(NORTH-END CHAPEL, CONGREGATIONAL).

In 1662, Rev. William Ashley was silenced at Raistrick, though he had no living.

Among those who came from considerable distances to the preaching of Venn and that of his curate, the Rev. — Burnet (afterwards of Elland), was Benjamin Morton, a farmer of Brighouse. When Venn removed from Huddersfield, Morton and his neighbours, feeling their need of Evangelical teaching, invited some Congregational ministers

to preach to them, and at length resolved to erect a chapel, opened about 1778. It was small, and without galleries; capable of containing about 300 persons. Its completion was not accomplished without much difficulty, owing to the want of sufficient funds.

The pulpit of the chapel thus erected was occupied during some time by Mr. Scholefield (father of the late Greek Professor at Cambridge). He remained, however, but a short time, and left for Henley-on-Thames. He died at Over (Cheshire). Rev. — Smith, who was afterwards at Leek, succeeded him, but his stay was also brief. Neither of these was ordained. The successive pastors have been :—

1782. Rev. SAMUEL LOWELL, who had previously resided with his family at Halifax; ordained 1786. His labours were very successful, and by his exertions the debt on the chapel was removed. He removed to Woodbridge, Suffolk, 1789, at the recommendation of Rev. J. Clayton, sen., and afterwards to Bridge Street, Bristol. During his stay, a minister's house was begun. It was finished for his successor.

Rev. JOHN MELDRUM, author of a work entitled, "The Incarnation of the Son of God." He collected money in various parts of England and Scotland for the chapel-house completion. Among other contributors was Lady Glenorchy, who took much interest in the progress of religion in Yorkshire. Mr. Meldrum removed, in 1786, to Hatherlow, Cheshire.

Rev. ELI HOLLINGWORTH. During his ministry the congregation declined. Removed to Sowerby.

1800. Rev. WILLIAM NORTH-END (Heckmondwike Acy., from

* Aided by Rev. R. Harley, F.R.S.

Bridlington and Haslingden.). He married a daughter of Mr. Hesketh. Northowram. The congregation did not improve under his ministry. He resigned in 1810, and lived in retirement, preaching occasionally.

Whilst things were thus declining, John Holland, Esq., of Sleadhall, had received spiritual benefit from the ministry of the Rev. Joseph Cockin, Halifax. After his marriage, he and Mrs. Holland attended at Bridge-end, but disrelishing the ministry, they, with some others, withdrew and assembled for worship at Slead-syke. In 1809, Mr. Crisp was sent from Idle Acy. to preach to them. In the end, an arrangement was made, and Mr. Northend was induced to retire.

1810. Rev. J. H. CRISP. During his faithful ministry, a gallery, school-room, and vestry were added to the chapel, which was also made freehold. After thirty years' pastorate, Mr. Crisp resigned his charge in the year 1842, with the affectionate regards of his former flock.

1842. Rev. ROBERT BELL (Airedale Coll., from Sowerby-bridge.) Land was now purchased for enlarging the burial-ground, and for a new chapel. The church and congregation made considerable progress; but in 1851, Mr. Bell was compelled, through ill-health, to resign his charge and to retire from the ministry.

1853. Rev. ROBERT HARLEY (Airedale Coll.), ordained Sept. 13, 1854. On the same day, the foundation-stone of a new chapel and school-room was laid by J. Crossley, Esq. The building was opened in January, 1856. The chapel (plain Italian) accommodates 775 adults, and about 400 children. Underneath is a large school-room. Cost, exclusive of site and school-

room furniture, £3,300. Upwards of 600 children are taught in the school. The church has steadily grown.

A few years ago, Mr. Harley received the honorary distinction of F.R.S., on the ground of his original contributions to mathematical science. He was Professor of mathematics and logic in Airedale College. Removed Feb. 1868, to Leicester.

In 1864, a minister's house was erected in Newlands, Raistrick, at a cost of £1,000. The whole of the amount was contributed by the congregation, without extraneous help. The pulpit is now vacant.

BRIGHTSIDE & DARNALL.* (CONGREGATIONAL.)

At Brightside, a small village midway between Rotherham and Sheffield, now rapidly stretching out towards the latter town, there has been for many years a small room, in which lay-preachers from Sheffield have conducted Divine worship. Two years ago (in 1865-6), a new and greatly enlarged room was built, and an Evangelist was stationed here in connection with the church at Attercliffe, under the pastoral care of Rev. J. Calvert.

The Evangelist, Rev. J. Parkinson, has also a preaching station at Darnall, another village near Attercliffe. It is intended to erect a chapel at Brightside, to accommodate the very fast-increasing population of the district.

BROTHERTON. (SEE KNOTTINGLEY.)

* Communicated by Rev. Professor Falding, D.D.

BURLEY.

(CONGREGATIONAL.)

The chapel at Burley was built in the year 1839, principally through the exertions of J. P. Clapham, Esq., then resident in the village. The ministers have been—

1841. Rev. BENJAMIN BEDDOW. Removed to Barnsley, 1843.

Aug. 7th, 1843. Rev. JOSEPH BOYD. Removed, 1855, to West Melton.

Jan. 1st, 1858. Rev. JOHN ROBINSON, from Middlewich. Removed, 1859, to Saltaire.

Dec. 11th, 1859. Rev ROBERT GOSHAWK (of Highbury Coll.), from Leek. Resigned Oct. 31st, 1861.

Aug. 7th, 1864. Rev. JOHN WILDE (of Airedale Coll.), who is the present minister.

CASTLEFORD.

(INDEPENDENT.)

A room was opened for Congregational worship in this thriving village in the year 1861, and through the energy of Mr. McDowell, preachers were furnished from the Leeds Itinerant Preaching Society. A church was soon formed, and a Sunday-school. By means of a liberal grant from the West Riding Home Missionary Society, the congregation proceeded to elect a minister.

1861. Rev. HENRY SIMON (Spring Hill Coll.). The need was now felt of a suitable place of worship, and by the aid of T. Salt, Esq., J. Crossley, Esq., and other friends, the undertaking was commenced. The foundation was laid July 8th, 1862, by T. Salt, Esq. The chapel was opened July 29th, 1863, by the Revs. James Parsons

and Robert Balgarnie. The Rev. H. Simon, to whose ministerial energy the cause is greatly indebted, left for Tolmer Square, London, in 1866.

1867. Rev. T. CHILD (Airedale Coll.), the present minister.

CAVE (SOUTH).*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The pulpit of the church at North Cave was occupied during the Commonwealth by Thomas Nesse, whose son, Christopher Nesse, preached during some time at Cliffe, where his uncle, Brearcliffe, was vicar.

The first mention we find of South Cave in connection with Nonconformity is in the Hewley Grant List, where the name of Rev. JAMES BAYCOCK appears as a grantee in 1728 and 1729. The earliest trust-deed, which bears Mr. Baycock's signature, is dated two years later. That deed recognises Presbyterian government; but, as is usual with similar instruments of the period, defines no doctrine.

About 1715, the congregation amounted to 400 hearers. Baycock lived to extreme old age. He seems to be mentioned by Calamy as one who at the time of the ejection had received no settlement. If the individual be the same, he was probably, as Hunter remarks, "the very last of all on that list."

1754. Died Rev. THOS. HICKINGTON, aged 82, minister above fifty years.

In 1773, the congregation and minister became Independent. The pastors since that time have been—

Rev. — ELLIS or ELLICE. An

* By aid of Rev. J. Menzies.

Arian. His doctrine being extremely distasteful to the people, Mr. Ellice was compelled at last to retire from his office.

1780. Rev. NOAH BLACKBURN. He stayed only a year at Cave. As he desired that the people should repair the dilapidated roof of the chapel, a meeting was called after the afternoon service to consider the proposal. But just before that time a heavy shower of rain compelled them to crowd to one side of the building, and proved a convincing argument. The chapel was repaired and a vestry built. Mr. Blackburn removed to Tockholes, 1781.

Rev. J. GRIMSHAW. During his ministry the chapel was crowded, and numerous vehicles brought worshippers from all directions; but, on account of unhappy occurrences, Mr. Grimshaw removed to Lancashire in 1778; ob. circ. 1833.

1791. Rev. WILLIAM TAPP. Ob. 1819.

1821. Rev. GEORGE NETTLESHIP. After a short period of awakened interest, disputes arose which led to Mr. Nettleship's resignation.

1824. Rev. — KELSEY, once a missionary to the South Seas. He left, circ. 1831.

Circ. 1831. Rev. WILLIAM STOTT. In his day the congregation was very low. His removal took place, circ. 1838.

1839. Rev. JOHN ALLEN. Removed to Australia, 1846.

1847. Rev. THOMAS ROBERTS. During his ministry some were added to the church who have been honourably distinguished. Removed, 1854, to Bradford.

1854. Rev. J. MENZIES (Glasgow Un.), the present minister.

A chapel and school-room were built at Elloughton in the year

1814, principally through the liberality of Mr. T. Carlile, a London merchant, born in the village. The site was given by the mother of John Todd, Esq., Swanland Hall. The building has been disused as a day-school, and is now a chapel.

CLAYTON WEST.

(CONGREGATIONAL.)

The first chapel (erected 1795) was irregularly supplied with pastors. They were—

1795. Rev. GEORGE WILD-SMITH.

1817. Rev. W. PARKINSON.

1818. Rev. J. STEWART.

1823. Rev. J. BOND.

1825. Rev. J. HOLKER.

1845. Rev. J. R. SMITH.

1858. Rev. W. AXFORD.

In 1866 the chapel was rebuilt, and a call given, in 1867, to Rev. JOHN SCOTT, the present minister.

CLECKHEATON.

(PRESBYTERIAN, NOW CONGREGATIONAL.)

There was preaching from an early period at a farm-house about half a mile from Cleckheaton, called "the Closes," under which name the first mention of the congregation occurs. The pastors have been—

1672. Rev. JOHN HOLDSWORTH (Frankland's Acy.). He seems to have regularly exchanged services, first with the Rev. Joseph Dawson, Morley (who received £2 10s. half-yearly from Stretton on behalf of "the Closes"); next, with the Rev. John Ray, Pudsey. Ob. Dec. 15, 1711, and was buried at Birstall.

In 1710, the congregation met for worship at a hamlet called

Swinley, or Egypt, between Cleckheaton and Gomersal. In that year, John Dixon, of Bradford, purchased on their behalf a plot of land, which was afterwards conveyed to them. On it the first chapel was erected. Being of brick, it was called "The Red Chapel."

1712. Rev. ROBERT RICHMOND. He married the widow of Rev. A. Lister, Kipping (1713). Ob. at Wisket Hill, 1728, after having been incapacitated for some years. At that time, according to Dr. Evans' list, the congregation consisted of 150 hearers, sixteen of whom were voters for the county. He was buried at New Chapel, Bradford.

1728. Rev. JOHN ANGIER. Grantee from the Hewley fund, 1728, 1729. Removed, 1740, to Swanland.

1741. Rev. EVAN STOCK (from Warley). This minister was probably of Arian sentiments. He married a lady of property, which on his death was divided among his three daughters. He is said to have been minister at Cleckheaton for nearly twenty years.

1762. Rev. JOHN WHITEFORD. He had been one of Wesley's preachers, but afterwards changed his doctrinal opinions for Independency. He left, in 1766, for Kipping. He kept a school.

After his removal, Rev. Geo. Lambert, subsequently of Hull, preached for nearly a year with great acceptance. After him, Rev. John Beatson occupied the pulpit for nearly the same period. The congregation increased greatly under his ministry. Mr. Beatson then adopted Baptist sentiments.

1769. Rev. JAMES DAWSON (Heckmondwike Acy.). Mr. Dawson was of weakly constitution,

but was greatly beloved. In 1780, a new and considerably larger chapel was erected. Mr. Dawson died, 1795.

1796. Rev. JOHN RALPH (from Stone), under whom the congregation was much increased. Removed to Liverpool, 1802.

1803. Rev. THORNHILL KIDD. Highly esteemed. He resigned his charge through illness, and was afterwards minister at Clapton, near London, and died, 1819. An attempt was made, in 1809, to establish a monthly lecture at Cleckheaton and adjoining places during the summer months, in connection with the District Association.

1814. Rev. JAMES SCOTT (from Eastwood). His labours were abundantly successful. During his life, the chapel was again enlarged (1815), and school-rooms were built in 1819. Ob. 1852.

1852. Rev. ROBERT CUTHBERTSON, the present minister.

In July, 1857, the foundation-stone of a new and handsome chapel was laid by F. Crossley, Esq., M.P. It was opened for Divine worship on the 18th May, 1859.

COTHERSTONE.

(CONGREGATIONAL.)

The chapel was erected about 1748. The successive ministers have been—

1748. Rev. JOHN WARDEN (Glasgow).

1764. Rev. JAMES SHIELDS (Edinburgh).

1769. Rev. LUKE PRATTMAN (from Hopton). Rev. Dr. Simpson, Hoxton, was introduced into the ministry by Mr. Prattman.

Rev. A. CARNESON, from Annan, afterwards Parkhead.

1812. Rev. LUKE PRATTMAN became minister of Barnard Castle, after which Cotherstone became connected with that place.

COTTINGHAM.*

(PRESBYTERIAN, NOW INDEPENDENT.)

During the civil wars, Dr. Samuel Winter, afterwards Provost of Trinity College, Dublin, was Vicar of Cottingham. He had been before assistant to Rev. Ezek. Rogers, Rowley. He preached in the parish church with great zeal and usefulness. When, however, the subsequent religious persecutions arose, he emigrated to New England with Mr. Roades, Beverley, Mr. Colyer, afterwards of Bradford, and others.

The Rev. Joseph Robinson, a man of great piety, was ejected from the church in 1662, and died soon after, probably broken-hearted.

The first Dissenting minister appears to have been Rev ABRAHAM DAWSON, a pupil of Frankland, eldest son of Rev. Joseph Dawson, of Morley. He settled here about 1696. There was, even at that time, a chapel at Cottingham, as appears from a baptismal register which goes back to 1692, and it is reported not to have been the first. Mr. Dawson was an able minister. In 1716 he had 350 hearers. Ob. Feb. 5, 1733.

1734. Rev. JOHN BROOKE. Ordained in Hull. Ob. Feb. 2, 1750.

1750. Rev. BENJAMIN CLEGG, from Derby. Ob. Aug. 26, 1775.

1775. Rev. EDWARD DEWHIRST (of Daventry Acy.). From Oswestry. His sentiments were Arian, and a division took place

in consequence. The Rev. G. Lambert (Hull), the Rev. G. Gill (Swanland), and afterwards Rev. Richard Leggatt, his successor, preached to the separatists. Mr. D. ob. 1784. He lies buried in the churchyard; where, with a bigotry which deserves oblivion, his body and headstone lie in a reversed position. After his decease, the people became reunited. He was a man of superior classical attainments.

In 1776, Samuel Watson, Esq., one of the congregation, left by will the sum of £200, the interest of which was to be paid to the minister.

1785. Rev. RICHARD LEGGATT (of Lady Huntingdon's College). In 1790, he left Cottingham for the neighbourhood of London.

1792. Rev. ANTHONY KIDD (brother of Rev. Thornhill Kidd, Cleckheaton). He removed to Hull in 1817, where he kept a school till his death.

1818. Rev. SPEDDING CURWEN (of Heckmondwike Acy.). From Heckmondwike Lower Chapel.

In 1819, a new chapel was erected, to accommodate about 400 hearers.

Mr. Curwen removed to London, 1823.

1824. Rev. THOMAS HICKS (from Bawtry), who yet survives in honourable old age. Rev. T. RAIN, once a missionary at Berbice, is co-pastor.

COWICK & POLLINGTON.

(CONGREGATIONAL.)

The pastors here have been—

1827. Rev. — MITCHELL.

1841. Rev. JOHN FOGG.

1849. Rev. JOHN CUMMINGS (from Leeds). Removed, in 1851, to Stubbing, Elsecar.

* By aid of Rev. T. Hicks and J. Oldham, Esq.

1851. Rev. HENRY BAKE. Removed to Malpas, Nov. 1857.

The chapels now receive the services of students from Rotherham.

DELPH.*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The chapel at Delph was erected, 1746, by some members of the church at Greenacres for the convenience of distance. It is endowed. After the erection of the chapel, the congregation suffered much persecution from its High Church neighbours.

The first minister was Rev. JAMES BURGESS, who left the church of Greenacres to settle here. He was an evangelical and faithful preacher, and possessed some knowledge of medicine, which he made useful to his neighbours. He removed afterwards to Oldham.

1760. Rev. THOMAS MORGAN (from Wales). During his residence, much uneasiness and contention occurred, probably without any substantial reason. Mr. Morgan left for Morley in 1763.

Rev. THOMAS GURNELL (Heckmondwike Acy.). His zealous labours were very successful. He died 1769, and was buried in the chapel. A monument is erected to his memory.

A gallery was erected during Mr. Gurnell's ministry.

1769. Rev. WILLIAM ARMITAGE succeeded Mr. Gurnell. After about three years, he removed to Chester, 1772.

1773. Rev. HENRY HUNT (from Lancashire). His ministry was very useful, and continued thirteen years, when he removed in con-

sequence of some disagreement (1786).

An invitation was now given to Rev. S. Lowell, of Brighouse, which was declined.

1786. Rev. NOAH BLACKBURN (from Tockholes). He was converted by the reading of a sermon of Mr. Whitaker's. He was twelve months at Cave, but was not ordained at that place.

In 1791, the old chapel was enlarged. Messrs. Parsons and Cockin preached at the re-opening. Mr. Blackburn was found a corpse one Sunday evening after his usual services. The last years of his life were equal to any preceding period for the success of his labours. His ministry lasted thirty-four years. He died, May 4, 1821.

1824. Rev. JOHN HOLROYD. He resigned the pastorate in 1848, and settled at Denton. Mr. Holroyd died Nov., 1849.

Rev. JOHN GEORGE came to Delph in 1851, and removed, 1856, to Manchester.

1861. Rev. ANDREW FIELDER SHAWYER (Rotherham Coll.), from Pateley Bridge. He is the present minister.

DENHOLME.

(CONGREGATIONAL.)

This chapel was built in 1844; the congregation being an offset from the church at Kipping. The pastors have been—

1846. Rev. EBENEZER SLOANE HERON. Left, 1856, for Ilkeston.

1856. Rev. E. W. GARNER, who left for Stainland, 1859.

1861. Rev. THOMAS ROBERTS (from Newent). Removed to Bradford, 1864. The pulpit is now vacant.

* By aid of Rev. A. F. Shawyer.

DENT.

After the preaching of George Whitefield at Dent, a small chapel was erected, which afterwards fell into the hands of the Episcopalians. Subsequently, the Rev. John Hill, then minister of Ravenstonedale, seventeen miles distant, preached once a month in a chapel or barn. Under his ministry, the conversion of James Batty took place. A church was formed March 31, 1809. The ministers have been—

1809. Rev. — HELSALL. He continued minister till 1818.

1820. Rev. JAMES BATTY. He began to preach also at Sedberg, and afterwards at Hawes, and laboured earnestly amidst many perplexing and discouraging difficulties. After a considerable period of decayed energy, Mr. Batty died, April 7, 1856, in the 36th year of his ministry, aged 77.

1853. Rev. WILLIAM KELSEY. He retired from Dent, June, 1866.

1867. Rev. J. BARNFATHER (from Ravenstonedale). The present minister.

DEWSBURY—

EBENEZER CHAPEL.*

(CONGREGATIONAL.)

No Congregational chapel existed in Dewsbury before 1814. Till then, those who were attached to the Independent modes of worship (and there were several, at Earlsheaton, Thornhill, and Thornhill Lees) walked either to Ossett or to Hopton. The Rev. T. Taylor preached, however, whilst minister at Ossett, on a week day, monthly, at Earlsheaton, and this service was continued after his

removal. In 1814, steps were taken for the erection of an Independent chapel. The foundation-stone was laid, and an address delivered, by Rev. E. Parsons (Leeds). The undertaking encountered much opposition from the vicar and his congregation. "An incident occurred, however, at the ceremony of laying the foundation-stone which did much to disarm opposition and allay anger. One of the hymns sung on that occasion was the 118th Psalm, third part, in Dr. Watts' hymn-book, beginning, 'Behold the sure foundation-stone,' &c. The third verse runs thus:—

"The foolish builders, scribe, and priest,
Reject it with disdain;
Yet on this Rock the Church shall rest,
And envy rage in vain."

The Rev. E. Parsons, who gave out the hymn, omitted this verse, and that omission had the effect of conciliating many members of the Establishment, some of whom subscribed towards the building of the chapel and school." The chapel was opened June 29, 1815, by the Revs. E. Parsons, Jos. Cockin, and Toothill. Rev. T. Taylor preached and administered the Lord's Supper on the first Sunday. The building was called "Ebenezer Chapel."

After two years' aid from ministers and students, the church elected as pastor—

1817. Rev. GEORGE WATERHOUSE. At the time of his settlement there was already a good congregation, but a heavy debt. The church then consisted of thirty-six members. A Sunday-school had been originated soon after the opening of the chapel. In 1822, the chapel ground was enlarged, and a school-room

* Communicated by Rev. E. H. Weeks.

erected. The people struggled long and heavily with financial difficulties, and great sacrifices were made and much patience exercised before the debt could be cleared off. This, however, was accomplished about the year 1829. The graveyard was much extended by a purchase of land in 1835.

An enlargement of the chapel took place in 1839, according to the plans of Mr. Jeremiah Marriott. ("The debt occasioned by this enlargement, interest, &c., was entirely cleared off by private subscription in 1846.") Mr. Waterhouse, after a generally successful ministry, resigned his office, Aug. 1842, and removed to Attercliffe, where he soon after died.

1843. REV. EDWARD HENRY WEEKS (of Cheshunt Coll.). Ordained May 29, 1844.

In 1848, a new school-room, costing upwards of £800, was erected, and the entire debt was cleared off ("the second during Mr. Weeks' ministry") in 1850. The chapel was then filled, and great need existed for extension. "An unexpected and apparently providential call to Manchester being given, Mr. Weeks accepted it, with the hope (afterwards abundantly realized) that the friends at Ebenezer would at his departure spread themselves abroad." On his removal, the friends presented him with £100, and an address expressive of their esteem and regret. During his ministry, upwards of 260 members were received into the church.

1856. REV. JOSEPH SHILLITO (of Lancashire Coll.). He was ordained Sept. 1. He laboured, with the approbation and esteem of his flock, till he accepted an invitation to Norwood Chapel, Liverpool, 1864.

1865. REV. HENRY STURT (from Market Drayton). He is the present pastor.

DEWSBURY— SPRINGFIELD CHAPEL.

(CONGREGATIONAL.)

When Mr. Weeks gave notice of his intention to resign his charge at Ebenezer Chapel, some of his friends suggested to him the erection of a new sanctuary in Dewsbury. This, however, he declined, being already under engagements to Manchester. Before Mr. Shillito's invitation, 107 members amicably seceded. The number was afterwards increased to 116. A new chapel was commenced, the foundation-stone of which was laid by E. Baines, Esq., of Leeds, March 25, 1856. It was opened, Nov. 26, by Revs. J. Sherman and E. Mellor. The first pastor was—

1856. REV. G. MCCALLUM (from Perth). He is the present minister.

DEWSBURY— HIGHFIELD CHAPEL, EARLSHEATON.

(CONGREGATIONAL.)

As many of the members and originators of Ebenezer Chapel resided here, it was felt that a sanctuary for their accommodation was requisite. A new chapel was accordingly erected and opened, Sept. 24, 1862, by Revs. G. Smith and Dr. Raffles. The cost of the chapel and appurtenances was £6,525. The first minister was—

1863. REV. JAMES COLLIER (from Huddersfield). He is the present minister.

DEWSBURY—
TRINITY CHAPEL.*

(CONGREGATIONAL.)

A large building, called the Public Hall, used as a theatre, was purchased by Messrs. M. Oldroyd and Sons, to whose property it was adjacent. It was suggested to Mr. Weeks, then on a visit, that he might resume in it his services at Dewsbury. As his health suffered from the air of Manchester, he complied, and the Hall, after being properly adapted, was opened for public worship, July 31, 1864, the Rev. E. H. WEEKS then preaching his first sermons. A church was constituted, consisting of 61 members. The present number is 140. Mr. Weeks continues his ministry here, awaiting the erection of a suitable chapel.

DEWSBURY—
GAWTHORPE.

(CONGREGATIONAL.)

In 1856, a movement was made towards the gathering of a congregation in this village, and a chapel built in 1858, soon after which a church was formed. The first pastor was—

1864. Rev. W. DIXON. He was much respected; ob. 1867.

1866. Rev. W. DANIELL, the present minister.

DOGLEY LANE.†
(CONGREGATIONAL.)

The congregation at Dogley Lane arose out of a separation from the church at Shelley. A chapel was built, under the advice

* Communicated by Rev. E. H. Weeks.

† Aided by Rev. F. E. Henson.

and guidance of Mr. John Senior and Mr. Joah Sugden, the land for it being given by Mr. Joseph Ibberson. The building was opened Jan. 1, 1816, and the church formed Dec. 25, under the presidency of Rev. John Cockin. There is a minister's house and garden. The pastors have been—

1820. Rev. WILLIAM LEES (Rotherham Acy.). There were at this time 36 members. After a useful ministry, Mr. Lees ob. Aug. 13, 1831, æt. 46.

1832. Rev. GEORGE RYAN, afterwards D.D. (of Rotherham Coll., from Burlington). During his pastorate, 1832, the chapel was enlarged and school-rooms built. Mr. Ryan left for Beverley, 1837.

1840. Rev. WILLIAM BAINES (Airedale Coll.). Ob. Feb. 14, 1848.

1842. Rev. JOHN HUGHES (Blackburn Acy.). Ob. 1848.

1850. Rev. WILLIAM INMAN (Rotherham Coll.). He removed to Wilsden, 1858. During his ministry, an organ-gallery and organ were erected.

1859. Rev. JOSEPH ODDY. He left for Barnsley, 1862.

Jan. 3, 1864. Rev. FRANCIS EGGLESTONE HENSON (Rotherham Coll.). The present minister.

263 members have been admitted to the church from 1816—1866. The number of members in 1866 was 86.

DONCASTER.
(PRESBYTERIAN.)

This church was probably originated about 1640, though Doncaster was not favourable for Nonconformity. At least, at this time a meeting-house was built. The first minister was Rev.

SAMUEL CROMPTON, son of John Crompton, an ejected minister, born 1654, assistant afterwards to a congregation in Derbyshire, then married to a lady near Doncaster, in consequence of which connection he was invited to become pastor of the people there. Up to that time there was no chapel or suitable place for divine worship. Mr. Crompton fitted up two rooms in his own house, and his congregation was about 60. The severities which in his time were inflicted upon Nonconformists produced on Mr. Crompton's mind the conviction that such practices were incompatible with personal religion. He died, Jan. 24, 1734, and was buried in Doncaster Church. He was succeeded by Rev. LAURENCE HOLDEN, till 1750, when he removed to Maldon, Essex. Rev. — DAVIES succeeded. Then Rev. JAMES NEILE became pastor. Afterwards, Rev. — SKIRVEN, then Rev. ANDREW SCOTT, 1770, a man of blameless life, who died Sept. 27, 1799, æt. 57, and was buried in the churchyard. In 1794, he was on the Hewley List.

1800. Rev. RICHARD HODSON (from Nantwich), till 1816. At this time Doncaster was united to Long Houghton.

1817. Rev. JOHN PLATTS. The congregation had now become entirely Unitarian.

Thomas Hollis, jun., Esq., left money for the support of this chapel, and for the payment of a schoolmaster.

DONCASTER--HALL-GATE.* (CONGREGATIONAL.)

A building was fitted up as an Independent chapel in Hall-gate,

* Aided by Revs. S. McAll, and E. S. Prout, M.A.

1804. Previously to this time, a few persons had met, since 1798, for prayer and spiritual exercises at a private house. They were assisted by the Revs. James Boden (Sheffield), and Dr. Williams, who encouraged them and promoted the settlement of a minister. In 1799, Rev. SAMUEL BRADLEY (of Rotherham Acy.), ordained Sept. 17, 1800. A church was formed, and steps were taken to build a more commodious chapel. Mr. Bradley left for Manchester, Sept. 1801.

1802. Rev. WILLIAM KING. Soon after his accession, the present chapel in Hall-gate was opened, Oct. 1804. (The ground was purchased by J. Walker, Esq.) It would then accommodate 600 persons. Mr. King resigned in June, 1813, being at the head of a small secession, and took a chapel in Spring Gardens.

1814. Rev. THOMAS HICKS (from Pocklington). He remained at Doncaster till 1819.

1822. Rev. JOHN WOODWARK. The congregation now increased greatly, and additional galleries were built. In 1826, ill-health compelled Mr. Woodwark to resign. He was afterwards settled at Northampton.

1827. Rev. RICHARD FLETCHER (from Highbury Coll.). His stay was short, not reaching a year.

1828. Rev. E. L. SHADRACH (of Rotherham Coll.). After a few months, he removed to Aberystwith.

1830. Rev. SAMUEL McALL (of Rotherham Coll.). His ministry was attended by much success. He removed to Nottingham, 1843, and is now the respected President of Hackney College, London.

Four members of this church have at different times entered the Christian ministry.

1844. Rev. G. B. JOHNSON (Coward Coll. From East Retford). Mr. Johnson removed to Darwen.

1844. Rev. W. HARCUS (Cotton End Acy.). From Loughborough; left 1854; now at Liverpool.

1856. Rev. CORNELIUS CURTIS TYTE (Rotherham Coll. From Wellingboro). Professor at Rotherham. Mr. Tyte removed, in 1864, to take the pastoral charge at Howard Street, Sheffield.

1864. Rev. EDWARD S. PROUT, M.A., New College (of London Univ.). From Norwich. The present minister.

DRIFFIELD.*

(CONGREGATIONAL.)

An Independent chapel was built in Driffield in 1802. Galleries were attached in 1819.

1806. Rev. B. HOBSON, the first minister. He remained till 1813, then removed to Welford, Northampton.

1814. Rev. C. BARTLETT. He removed in 1817.

1817. Rev. S. WATKINSON. He removed to Selby, in 1824. The chapel then received the aid of students until—

1830. Rev. W. HUDSWELL. He left for Leeds in 1832.

Circ. 1833. Rev. ROBINSON POOL (from Thornton). He resigned 1841.

1842. Rev. H. BIRCH. Died Nov. 1856.

1857. Rev. W. MITCHELL (Cheshunt Coll.). The present minister.

A new school-room, with classrooms, was built in 1864, at the cost of £750.

A new chapel was built in 1867, at the cost (including site and organ) of £2,000.

Nafferton Chapel, in which was

* By aid of Rev. W. Mitchell.

a congregation of United Baptists and Independents, was, during the early part of the century, partially supplied by the Driffield ministers. It is now in the hands of the Wesleyan Reformers.

DRIFHLINGTON.

(CONGREGATIONAL.)

A congregation has been recently gathered in this place under promising auspices, and a chapel is in progress for its accommodation. At present the services are mainly taken by students from Airedale College.

EASINGWOLD & SHIPTON.*

(CONGREGATIONAL.)

The chapel here dates from 1814. The successive ministers have been—

1819. Rev. J. NEWTON.

1821. Rev. THOMAS SLINGER, who died in 1854.

1842. Rev. JOHN SUTCLIFFE (Pickering Acy.). Mr. Pickering died at Keyworth.

1855. Rev. EDWIN WEBSTER (Rotherham Coll.).

1859. Rev. H. BOWER (New Coll.). Now at Totnes.

1862. Rev. H. HUMBLE, who went to the Nottingham Institution for farther training.

1864. Rev. C. E. G. SMITH (Cotton End Acy.). He removed to Desborough.

1866. Rev. S. JACKSON, who is the present minister.

Shipton has been always connected with Easingwold, the same minister preaching in both places. It has been also often assisted by lay preachers from the church in Salem Chapel, York.

* By aid of Rev. J. Parsons.

EASTWOOD.*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

Nonconformity first began at Eastwood in 1693, through the earnest labours of the Rev. M. Smith, of Mixenden. In 1699 a house was hired for a meeting-house, and several ministers were engaged as rotatory preachers, among whom were Smith, Wainman, Aldred, Stevenson, and others.

In 1712, Rev. JOSHUA CORDINGLEY was chosen the first pastor.

In 1719, a meeting-house, capable of holding 200 or 300, was erected at Benthead,† and Mr. Cordingley preached here in connection with Rev. John Smith of Warley, son of Matthew Smith. When the latter removed to Mixenden, to become his father's assistant, his successor, Rev. E. Stock, took his place at Eastwood. Mr. Cordingley died, much lamented, in 1734. Mr. Stock (at Mr. Cordingley's dying request) continued to preach to them in conjunction with Rev. Robert Eden. Robert Eden came from Elland, 1724. He was probably a pupil of Matthew Smith. He settled at Eastwood seven years, and during that time exchanged pulpits alternately with Mr. Cordingley of Warley.

Circ. 1739. THOMAS FARRAR succeeded for two and a half years. He exchanged with Mr. Stock, of Warley. Some dissensions arising between them and their several partisans, they both quitted their

respective places. Mr. Farrar removed to Elland.*

1739. Rev. ROBERT HESKETH (Glasgow, from Bolton, Lancashire). He held the pastorate for five years, and in 1744 removed to Northowram. Ob. 1774.

1744. Rev. DANIEL PHILLIPS (first settled at Ripley). The introduction of Methodism, together with the ravages of an unusual mortality, much diminished the congregation, and in 1753 Mr. Phillips removed to Sowerby. An interval of a year and a half now occurred, which was again disadvantageous.

1754. Rev. MICHAEL MAURICE. He removed to Pudsey in 1770, and died three years after.

1771. Rev. DAVID LEWIS. He left for Peniston in 1777.

1777. Rev. THOMAS ROBERTS. A promising and useful man. He died July 4, 1779. Buried at Eastwood.

1779. Rev. DAVID SIMPSON. A Scotchman. He was educated at Newcastle; was supposed to be an Arian, and was, after much agitation, compelled to retire. He removed to Holcomb, Lancashire.

1784. Rev. EVAN MATTHIAS. His stay was also brief. He retired in 1786 to Newcombe, Lancashire.

1787. Rev. WILLIAM MAINE. Left for Holcombe after one year. The Rev. Thomas Jeremy preached for a few months; but his health was delicate and the climate unfavourable. He did not receive a call, and went to Uxbridge.

1789. Rev. THOMAS FORDYCE, a man of considerable pulpit talent. He removed to Stand, 1791.

1792. Rev. JAMES HENDERSON (Educated in Edinburgh). A diligent

* Aided by Rev. B. Dale, M.A., and Rev. J. Read.

† The old chapel is still in existence, with the old parsonage adjoining. Together they constitute four dwelling-houses, and have just been put into good condition. They are let at a low rent.

pastor. He died Aug. 26, 1804. Buried at Eastwood.

The church was now in a state of great depression; only four members remained. At this time the Rev. Joseph Cockin interested himself in the condition of the Eastwood congregation, and through him students from the Idle Academy began to preach. The congregation soon revived.

1807. Rev. JAMES SCOTT (Idle Acy.). After his invitation, and before he had completed his term of study, a new chapel was projected, near to the present railway station, to be capable of accommodating 500 persons. It was erected and opened 1807, Mr. Scott raising contributions with indefatigable zeal. He was ordained in September following. His ministry was most acceptable and useful; he preached to crowded congregations. He removed to Cleckheaton, 1814.

1817. Rev. ROBERT ALLATT. A state of discord now led to the church's dissolution. On its reformation, out of 102 members only twenty returned. Mr. Allatt removed in 1819 to Cannon Street, Manchester. Ob. 1834.

1821. Rev. AMOS BLACKBURN. The congregation now again increased. In 1826 a minister's house was built. The former building having been required for the railway, the present chapel was erected in its stead, and opened 1840, with sermons by Revs. R. W. Hamilton, J. G. Miall, and W. Thorpe.

Mr. Blackburn was a valued minister. In 1863 he was chairman of the West Riding Congregational Union. On January 28, 1864, he was accidentally killed by a railway train near to the Eastwood station. His funeral sermons were preached by Revs. J. Parsons and D. Jones.

1866. Rev. JAMES READ—the present minister.

Eastwood has an annuity of £32 per annum by bequest from Mrs. Hutton. It has besides an endowment of £4 annually, payable from a farm in Stansfield.

ECCLESFIELD.

SEE SHEFFIELD.

ECCLESHILL— SALEM CHAPEL.

(CONGREGATIONAL.)

This chapel was erected and opened in the year 1823.

1826. Rev. THOMAS BARKER (Idle Acy.). Mr. Barker resigned his charge 1843, and afterwards conformed to the Established Church.

1847. Rev. — Fox, from Oldham. He returned to Oldham 1850.

1851. Rev. JOHN ASTON (Airedale College). Mr. Aston is the present minister.

ELLAND.

(PRESBYTERIAN, NOW UNITARIAN.)

This congregation was originally united to Lidget, though when they were separated does not appear. Before 1700 a meeting-house was erected, chiefly through the agency of the Brooksbanks, one of whom, Joseph, then a citizen of London, endowed the chapel and a school for poor children. A funeral sermon for him was published by Rev. T. Dickenson, with a preface by Rev. N. Priestley. An ancestor, apparently, of Brooksbank, published "The Well-tuned Organ; or, a Discussion of the Question whether or no Instrumental or Organic

Music be lawful in Holy Publick Assemblies?" Folio. London. 1660. The ministers have been:—

1691. Rev. JOHN LISTER.

1699. Rev. JEREMIAH BAIRSTOW. In 1717 he had 240 hearers. Ob. 1731, after thirty years' ministry; buried in the churchyard.

Rev. HANANIAH ELSTON, son of minister of Topcliffe. Ob. 1738. Buried near his predecessor. His tomb has a Latin inscription, by Crowther, a native of Elland, who afterwards conformed, and became vicar of Otley.

1742. Rev. THOMAS FARRAR (from Eastwood). A member of the family of Farrars, Elland Park. Ob. 1745.

1745. Rev. WILLIAM EDEN. He preached alternately at Elland and Eastwood. The death of his son led to his resignation 1770. Ob. 1775.

1771. Rev. JOHN HOUGHTON (Doddridge's Acy., from Nantwich). He remained till 1782, and died 1800. He published an English Grammar, &c.

The congregation at length became Unitarian. In 1685 the old meeting-house was sold, and a new chapel (Gothic) was erected.

ELLAND.*

(CONGREGATIONAL.)

Divine worship having for two or three years been held in a room in the New Street, about the year 1822, it was resolved to purchase land for a building. The first stone was laid by Revs. E. Parsons (Halifax) and S. Rhodes. The chapel was opened July 9, 1823, by Revs. J. Parsons, J. A. Coombs, and John Ely, and a church was formed

December 2. The following have been the ministers:—

1825. Rev. JOHN GARBUTT. His short ministry was very successful. Ob. April 29, 1826.

1829. Rev. WILLIAM GOTHARD. Engaged only for a year. Afterwards at Knottingley.

1831. Rev. WILLIAM HAGUE (from Rillington). "Having laboured at Elland for eighteen months, without any apparent success, he resigned his charge Nov. 25, 1832."

1838. Rev. SAMUEL ODDIE (Airedale College). After six years' prosperity he removed to Ossett, 1844.

1846. Rev. JOHN RHEEDER (from the English Reformed Church, Hamburg). He removed Oct. 31, 1854.

In the year 1856 the chapel at Elland was rebuilt, Revs. E. Mellor and J. B. Paton preaching on the occasion. J. Crossley, Esq. and brothers contributed two hundred guineas.

1857. Rev. JAMES HILLYARD (from Thorne). After six years' ministry, he resigned his charge Sept. 3, 1863.

1865. Rev. FRANCIS BOLTON, B.A. (Springhill Coll.). He was ordained Sept. 14. Mr. Bolton is the present minister.

ELLENTHORP.

(PRESBYTERIAN)

The particulars which can be recovered respecting Ellenthorp, about a mile from Boroughbridge, are very interesting.

John Brook, Esq., twice Lord Mayor of York (whose tutor was Mr. P. Williams), who died 1693, had a mansion at Ellenthorp, near Boroughbridge, which is still standing. Near to Ellenthorp Hall, Lady

* From information by Rev. F. Bolton.

Brook built a small chapel in the year 1658, of a somewhat ornamental character. Afterwards the family left Ellenthorp for the neighbourhood of London.

There is no accurate account of the first ministers at Ellenthorp. Rev. RICHARD FRANKLAND is stated by Calamy* to have resided in Mr. Brook's family, and to have preached here for a short time, before his ejection. After 1662, the Rev. Noah Ward, who lived at Askham, three miles from York (and was assistant to Rev. Ralph Ward, at York), apparently succeeded him, preaching in York, Selby, and Ellenthorp in rotation. Ellenthorp had the benefit of his services till 1669.†

Lady Brook gave £500 for the support of "a preaching minister," probably on some arrangement similar to that at Bramhope (see page 243). The interest of this sum, £20 per annum, was paid by Lord Grantley within the present century.

1674. Rev. CORNELIUS TODD, eldest son of Rev. Robert Todd, of Leeds. He was a pupil, at Cambridge, of Rev. David Clarkson (see p. 243), and was ejected from Bilton. He had been one of the ministers at Mill Hill, Leeds. Before and after this he lived at Helaugh Manor, Tadcaster, through the kindness of Lord Wharton, who allowed him £8 per annum during life. He was seized whilst preaching at the house of John Disney, Esq., and sent to Pontefract, where close confinement put an end to his life June 29, 1696, æt. 65.

Rev. JAMES TAYLOR (Franklands Acy.). "He endeavoured," says Calamy, "to live his predecessor

over again in humility and thankfulness." He died Feb. 11, 1743, æt. 73. His daughter was married to Rev. T. Gardner, of Low Row. He had eighty hearers in 1715.

Rev. JOSIAH OWEN, from Rochdale. "His powers of retort were very great, and he had ample use for them. He usually came off victorious in the contest. This talent procured for him the admiration of his own party, while it made him dreaded and avoided by the High Church. He was author of several works, religious and political."* He died 1755, æt. 44.

Rev. — BROOKESBANK.

Rev. Dr. WOOD. He is said to have been previously a physician at Darlington. He removed to Whitby.

Rev. — KEMP. Though he was a pious and excellent man, his hearers were extremely few. He died shortly after his settlement.

Rev. — CONYNGHAM. During his residence the congregation presented few signs of vitality. He preached irregularly at Knaresborough, then nominally united to Ellenthorp. He was at length incapacitated by a lingering disorder. Before his death

Rev. WILLIAM HOWELL (Shrewsbury Acy.) settled at Knaresborough, and preached once a fortnight at Ellenthorp, the congregation of which was then in a state of great ignorance and deadness. After labouring unsuccessfully for a considerable time, he was about to retire from so discouraging a work, when suddenly a revival took place, and his prospects of usefulness here became bright. He appears to have relinquished Ellenthorp about 1812.

1812. Rev. — NORRIS. He

* Vol. ii. p. 177.

† Con. Register, Vol. xiii. p. 125.

* On the authority of the late Rev. J. Allason, Low Row.

was pastor here for thirty years, and died March 1, 1842.

1842. REV. GEORGE CRAGG, as pastor of Boroughbridge, to which Ellenthorp was now united.

REV. GEORGE DUNN, in the same capacity.

REV. J. E. CULLEN, in the same capacity.

In the year 1857 the preaching at Ellenthorp was discontinued. The payment of the endowment has long ceased. The chapel is now in a state of ruin.

ESTON.

(CONGREGATIONAL.)

This chapel was erected in 1858. It will seat about 300 persons.

The ministers have been—

1858. REV. ALEXANDER SCOTT.

1859. REV. C. T. TRIGG, from Seaford, Sussex, the present minister. Eston receives aid from the trustees of Lady Hewley. Lazenby is united with Eston.

FLANSHAW.

(CONGREGATIONAL.)

Congregation formed 1856. The present minister is Rev. G. POTTER.

FLOCKTON.

(PRESBYTERIAN.)

There was a Mr. Shaw here in 1697, to whom Mr. Stretton sent £2 half-yearly.

REV. THOMAS JOHNSON, one of the ejected ministers, who lived at Painthorp, and preached at Idle, officiated here for some time, and his congregation received aid from the Presbyterian Fund, 1702. The whole, perhaps, was broken up at his death.

So says Hunter (MSS.). There

was, however, a chapel at Flockton built by a Mr. Cudworth, of whom Thoresby (MSS.) gives the following information:—

“Cudworth was born at Flockton of poor parents. At first he worked in the coal-pits, and saved money, his wife assisting him to draw coals, and his daughter guiding the horses when loaded. He purchased an estate, gave his daughter £1,700 as her portion (she married a Mr. Rhodes, who built a family hall at Flockton). He also built a chapel ‘with ceiled pews,’ and maintained a preaching minister during his life, and then endowed it. He also built an almshouse for four poor widows. He died about seventeen years since. This account I received this 4th September, 1706, from Widow Parker, and confirmed by Lydia Barber, our servant, who have both been in the said chapel, which is a very curious one.”

FLOCKTON.—

ZION CHAPEL.

(CONGREGATIONAL.)

About 1800, a few persons assembled here for prayer in the house of one of Mr. Toothill's members. A place was then licensed, and ministers were invited to preach. At length a chapel was built, which was opened 1802. A church was formed April 7, 1803. The following have been ministers:—

1803. REV. JOSEPH KIRBY. Removed to Lewes about 1809.

1813. REV. WILLIAM HENRY CROCKFORT.

1821. REV. JOHN EDWARD CULLEN, from Caistor. He remained three or four years.

1825. REV. JOSEPH EVANS. He continued for two years.

1833. REV. JOHN SOWERBY.

Messrs. Cockin, Ryan, Boothroyd, and Eccles took part in his ordination (Sept. 11). Mr. Sowerby was minister during nearly twenty years.

1851. Rev. WILLIAM CATTON, from Malton. He remained four years. There is now no minister.

FLUSH DYKE.

(SEE OSSETT.)

FRODINGHAM & BEEFORD.*

(CONGREGATIONAL.)

A chapel was built at Foston in 1814.

This chapel is private property belonging to the family of Stotts, who have a burial-place in connection with it. It became afterwards associated with Frodingham, where a chapel was built in 1821. The ministers have been—

Rev. WILLIAM DRUM.

Rev. J. MOASE.

Rev. W. ORAM. Here in 1821.

Rev. WILLIAM HAYDEN. Mr. Hayden emigrated to Canada.

1839. Rev. S. J. STIRMEY.

1840. Rev. J. PROTHEROE. Left the same year for Bingley.

Rev. D. SUNDERLAND.

Rev. D. RICHARDSON. Left for Bognor.

1853. Rev. JOHN HUTCHIN (Cotton End Acy.). The present minister.

Beeford is connected with Frodingham. A chapel was erected here in 1810.

GARSDALE.

(SEE SEDBERG.)

GAWTHORPE.

(SEE DEWSBURY.)

GOMERSAL.*

(CONGREGATIONAL.)

This place was one of those visited by O. Heywood. He mentions keeping a fast here Oct. 20, 1679, together with Mr. Dawson, Mr. Holdsworth, and many more.

In the year 1826, some members of the Independent Church at Cleckheaton, with others at Heckmondwike, united to build a chapel at Gomersal on land given by Mr. James Burnley. The building cost upwards of £1,300, but has since been enlarged and beautified. The original school-room, on part of the above land, the remainder of which forms the front burial-ground, was erected at the sole expense of Mr. J. B. Another piece of land adjoining was bought by the congregation, and on part of it a parsonage-house was subsequently erected, and the school-room increased to its present dimensions. The remainder of the land forms the back burial-ground; and recently a valuable strip of land has been given by the family of the late Mr. Thomas Burnley, for widening the southern access to the chapel, &c.

1827. Rev. JOHN HALL COOKE (formerly assistant to Rev. J. Parsons, York). Mr. C. was the active and valued secretary of the West Riding Home Missionary Society; an office which he latterly held for a short time in conjunction with the late Rev. J. Ely till the death of Mr. Cooke, March 21, 1845.

1845. Rev. ARCHIBALD McMILLAN (Rotherham Coll.). Mr. M. left for Taunton, 1856.

1856. Rev. JAMES ADOLPHUS

* Communicated by Rev. J. Hutchin.

* Aided by information from Rev. J. A. Savage.

SAVAGE (Highbury Coll.) from Wilsden. Mr. Savage is secretary to Airedale College and the West Riding Provident Society, as also Acting-Trustee to Balme's Charity.

GOOLE.*

(CONGREGATIONAL).

The chapel at Goole was erected in the year 1831, and opened 12th April, 1832. The pastors have been—

December 28, 1828. Rev. H. EARL. Mr. E. was a missionary under the West Riding Missionary Society. He commenced his labours in a room of the Lowther Hotel. Mr. E. died June 13, 1846.

January 25, 1846. Rev. E. HUNT. Mr. H. was at first assistant-minister. He afterwards became pastor. He resigned June 26, 1852. The present chapel is a re-erection; it was opened March 14, 1847.

May 25, 1854. Rev. SAMUEL GLADSTONE, from Horncastle. Mr. G. is the present minister.

GRASSINGTON.*

(INDEPENDENT.)

This chapel originated in the efforts of the West Riding Itinerant Society. It was opened in 1812. Many difficulties accompanied the first movements of the congregation. These were, however, surmounted, and the chapel is now free from encumbrance.

The successive ministers have been—

1812. Rev. JOHN CALVERT (of Idle Acy.). Mr. Calvert was a

very laborious and successful minister, and a considerable congregation was gathered under his ministry. After six years he left for Colne.

1818. Rev. R. ASPINALL. "His ministry was attended by a large share of the Divine blessing." He also removed to Colne.

1822. Rev. R. HARPER. "His preaching was distinguished for variety in the choice of subjects, and great power in the treatment of them. The attention of the people was arrested, and great good was the result." Mr. H. was seized on Sunday evening after service with a fit, and died in consequence. He was interred in the chapel.

"Since his death, the chapel has been mainly supplied by students and others. Some ministers have been settled for a short time at intervals, but nothing has occurred calling for special remark."

GREASBOROUGH.*

(CONGREGATIONAL.)

The chapel in this village was erected in 1815. It was rebuilt in 1865-6. For many years there was service only in the evening. Many of the people from the village came over on the Sabbath morning to Masbro', remained for the morning and afternoon service, and returning, took with them a student from the college to preach to them at night. Recently, however, this practice has ceased, and now there are two services in the chapel.

* Communicated.

* Communicated by Rev. Dr. Falding.

GREAT HOUGHTON.

(PRESBYTERIAN, NOW EPISCOPAL.)

The property at Great Houghton, in the parish of Darfield, belonged originally to the family of Rich. It afterwards descended to the family of Sir Edward Rodes. In the civil wars an attack was made upon his house (1642). He served the Parliament, and accompanied Cromwell to Scotland. In 1650 a domestic chapel was erected near the Hall. O. Heywood preached here 1673. After 1662 the persecuted Nonconformists found an asylum at Sir Edward's house, and after his death in the house of Lady Rodes. Sir Edward's daughter suffered from a singular disorder, which rendered her usually dumb. Lady H. died 1681, æt 72, and her son æt 50, immediately after. In 1709 died Godfrey Rodes, æt. 22, "heir to a great estate."—North. Reg.

Heywood mentions several visits to this mansion, which is yet standing. We take one instance when he preached (June 30, 1674), in company with Mr. Richardson. "I began concerning 'the root of the matter.' He went on from Coloss. 1, 20, on 'fruitfulness in every good work.' God ordered our subjects as if we had purposely cast them into the same mould."

1689. Rev. — WEARUM. (*See* p. 118.)

Rev. THOS. JOHNSON, M.A., who had heretofore been chaplain to Sir Edward Rodes, preached here monthly at one period after his ejection. Another regular preacher was Rev. N. DENTON, ej. Bolton upon Dearne. He received regular aid from the Stretton fund, and resided at Hickleton. Milner is mentioned in the Northowram

Register as the usual preacher. Ob. 1681.

R. S. Milnes, Esq., ancestor of the present Lord Houghton, married Miss Bush, a niece of S. Rich. By her the property came into the possession of the Milneses of Pontefract, and from it Monkton Milnes, Esq., derives his present title of Lord Houghton.

Great Houghton was for many years associated with the Unitarian chapel at Doncaster.

The chapel at Great Houghton is now united to the Church of England. The mansion, with all the traces of former opulence, is now a road-side inn.

GREAT OUSEBURN,

UNITED WITH GREEN HAMMERTON.

(CONGREGATIONAL.)

The church was formed April 20, 1800, of eight persons who had been members at Knaresborough, and five others.

The ministers have been:—

Nov. 5, 1801. Rev. JAMES JACKSON. Mr. J. was a devoted and useful minister. He received an invitation to Heckmondwike, which he declined. In 1801 he began to preach in the street at Great Ouseburn, and soon after a house was opened and registered. A chapel was built here June 18, 1816. Several ministers went from this Society; among them were Rev. J. Potter, Honley, and Rev. John Rheeder, Ossett.

Rev. — WILLIAMS. Removed to Mallow, Ireland, 1858.

1858. Rev. WILLIAM DANIELL. Left in 1866 for Gawthorpe.

The pulpits are now vacant.

GREENHOUGH HILL.

(SEE RIPON.)

GRENOSIDE.*

(CONGREGATIONAL.)

Here is a school-room, used as a chapel, of old standing, and interesting, as it has been an object of contention between Churchmen and Dissenters for the ownership. Grenoside was the birth-place in 1716 of the Samuel Walker who founded the ironworks in the neighbourhood of Rotherham, who built Masbro' Chapel at his own expense, and whose son Joshua Walker erected Rotherham College. The Walker family left an endowment, which is still paid to the School-house of Grenoside. In 1833, the Rev. J. ROBERTSON was minister at Grenoside and Ecclesfield. He was a man of singular ability, but of extreme modesty. Previously there had been ministers at Grenoside acting also as schoolmasters. There is a house for the master's residence, and some land.

GUISBOROUGH.

This congregation was formed in 1811.

Lazenby was at one time united with it. Among the ministers have been—

1826. Rev. S. BLAIR.

1832. Rev. J. GIBSON.

1833. Rev. W. HAGUE (Hoxton Acy.).

Circ. 1857. Rev. D. W. PURDON (Cotton End).

1865. Rev. S. TROTMAN, the present minister.

Hutton-Locras is a branch of this station.

HALIFAX.*

We have already spoken of the early religious history of Halifax, and of the lectures instituted there. At the Restoration, Eli Bentley (son of Richard Bentley, Sowerby, Dean of Trinity College, Cambridge), a college-friend of Heywood, and at that time minister of the parish church, was removed from his position, before the passing of the Act of Uniformity. Bentley was driven by the Five-mile Act to Bingley (p. 230). He afterwards returned to Halifax, where he was licensed to preach at the house of Timothy Bentley, his brother. He also frequently officiated at Sowerby, and elsewhere. He died Aug. 2, 1675. Calamy, probably using Heywood's words, characterizes him as "a man of good abilities, a solid, serious preacher, of a very humble behaviour, very useful in his place, and much respected." His widow married Rev. Edmund Hough, M.A., Vicar of Halifax, 1679.

After his death, his congregation appear to have met at Old Bank-top, though many of them regularly attended the ministry of Oliver Heywood. Heywood preached regularly at Bank-top on Sunday afternoons till 1688. Among Heywood's hearers at Northowram was John Brearcliffe, an apothecary of Halifax. He died 1682, and his funeral sermon was preached by the then vicar, Dr. Hooke, Heywood attending the funeral. Ultimately a chapel was erected at—

HALIFAX.—NORTHGATE
END.

(PRESBYTERIAN, NOW UNITARIAN.)

It was opened in 1696. Hey-

* Communicated by Rev. Dr. Falding.

* Aided by communications from Rev. B. Dale, M.A.

wood was invited to take part of the regular services in the new building. This he unwillingly declined, but preached at its opening. The Pastors of Northgate End have been—

1696. REV. NATHANIEL PRIESTLEY. He was one of Frankland's pupils, and was ordained, according to the Presbyterian form, in 1694, at Little Horton, together with Jonathan Wright and Accepted Lister. He was a member of a family well known among the Nonconformists in Halifax. He is spoken of by Thoresby as "ingenious," and by Dunton as "a man of good parts and excellent abilities, an universal scholar," having "a good collection of books." He was doubtless a young man of considerable ministerial qualifications. He married a widow, Mrs. Fourness, daughter of John Brearcliffe. In 1715, the congregation is reported to have been in number 600, sixteen of whom had votes for the county.

When Heywood declined to take part with Priestley in the regular services at Halifax, Rev. Joseph Dawson, of Morley, was invited to the alternate duty; he did not, however, consent, preferring to remain at Morley. But his son, Eli Dawson, of Horton, Bradford, undertook what his father had declined, and Priestley and Dawson regularly exchanged pulpits. Priestley died Sept. 5, 1728, and was buried in Halifax Church. He is described in the Northowram Register as "a worthy, eminent minister, a great loss especially to the congregations at Halifax and Bradford." His funeral sermon was preached by Rev. T. Dickenson, who speaks of his character and influence in no common terms.

After the death of Rev. T.

Sharp, the congregation of Mill Hill, Leeds, had invited Priestley to become his successor. But he decided against their overtures, at the earnest remonstrance of the congregations at Halifax and Bradford.

1728. REV. ELI DAWSON succeeded to the pastorate. He was sole minister till his death in 1744 (see Bradford). A new meeting-house was probably erected in his time.

1744. REV. SAMUEL THRELKELD, from Penrith (educated at Glasgow). The mother of Wordsworth, the poet, was niece to his wife. His daughter was married to Mr. W. Rawson (Halifax). Ob. 1766, and was buried in the meeting-house.

1767. REV. JOHN RALPH, from Stamford (educated Hoxton Acy. under Dr. Jennings). His daughter married Mr. Stansfield (Halifax), father of the present M.P. Mr. Ralph died 1795, having been minister twenty-eight years.

1795. REV. THOMAS BROADHURST (Hoxton Acy.). Removed to Bath 1797.

1797. REV. JOHN BICKERTON DEWHIRST. His pastorate was very brief.

1798. REV. DR. JOHN JONES, author of Latin Grammar, and Greek and English Lexicon. He married a daughter of Dr. Rees.*

1804. REV. JOHN WILLIAMS, from Norton, Derbyshire. Removed 1810 to Mansfield.

1812. REV. RICHARD ASTLEY, a York student. Removed to Gloucester 1826.

1827. REV. JOSEPH ASHTON.

1828. REV. WILLIAM TURNER. The congregation is now Unitarian.

HALIFAX— SQUARE CHAPEL.*

(CONGREGATIONAL.)

Among the converts of early Methodism was the Rev. Titus Knight. He laboured for a time under Wesley, but became at length dissatisfied with the doctrinal views he had hitherto preached. Lady Huntingdon offered to procure for him episcopal ordination, but as some friends remained attached to his ministry it was resolved to fit up two cottages for a chapel and the exercise of his ministry among them. Mr. Grimshaw, of Haworth, undertook to beg for it, and obtained the name of Lady Huntingdon as his first subscriber. This building was in Chapel-fold, Gaol Lane. The lease bears the date of 1763. Among his hearers was Mrs. Kershaw, whose husband attended the then Unitarian chapel at Northgate End. He frequently accompanied her to listen to Mr. Knight, and the opinions of both underwent a total change. The small chapel soon became crowded, and steps were taken by Mr. Kershaw for the erection of a more commodious edifice. Square Chapel was accordingly projected. Great interest was taken in its erection by Rev. H. Venn, then at Huddersfield, who raised a contribution in its behalf amounting to £170. The chapel was opened in May, 1772. Its cost was over £2,000. The style of the building, so much surpassing most chapels of its day, excited not a little remark, especially among some of the London dissenters, who were solicited for aid. A letter from Ezekiel Offwood, dated London, Jan. 24, 1792, says:—"The Londoners are displeased at Mr. Knight's grand

meeting. One minister said to me, 'It was pride,' the door-post and lintell, he was told, cost £50, and the pulpit £100." In his memoirs of his father, Rev. John Cockin says: "The transition from the Conventicle in Jail Lane to the New Square Chapel was perhaps as great as minister and congregation ever made."

The ministers have been:—

1772. REV. TITUS KNIGHT. He was a stirring, energetic, and useful preacher. He was much associated with Whitefield, at whose chapels he regularly preached during two months in each year. He wrote the epitaph on Whitefield's monument in Tottenham Court Chapel, London. He was the author of several publications, among which were two volumes of sermons, "Dialogues on Important Subjects," &c. He resigned Sept. 13, 1791, and died at Halifax the following year, aged 74.

Mr. Kershaw was, during Knight's ministry, deacon of the church. His coadjutor in that office was Mr. Hodgson, whose father was a prominent member of the congregation at Heckmondwike.

1792. REV. JOSEPH COCKIN (Heckmondwike Acy.) from Thornton. He was a fearless, zealous, able, and devoted minister. He preached annually at some of the large chapels in London, where his ministry was very acceptable and useful. He also preached before the London Missionary Society in 1798, and was largely occupied in public services in his own county. He was, moreover, a most zealous itinerant (see p. 176.) Before his death a separation of part of his congregation took place, and Sion Chapel was built for their accommodation.

1828. REV. JOHN BARLING (Hox

* Aided by Rev. B. Dale, M.A.

ton Acy.), who had been assistant to Mr. Cockin since 1827, became his successor. He was a man of much talent and virtue, but, having ultimately adopted Unitarian sentiments, relinquished his charge, 1833.

1834. Rev. ALEXANDER EWING, M.A. On his accession several of the members withdrew, and formed a new congregation in Harrison Road. Mr. Ewing removed to Gosport in 1846. He published in 1839 a volume of discourses.

At this period the chapel was renovated and re-modelled, and day-schools were established.

1848. Rev. ENOCH MELLOR, M.A. (Lancashire Coll., and Edinburgh). During his ministry (1855) a new chapel, of large dimensions and considerable elegance, was erected, the old chapel being fitted up for school-rooms. It was opened July 15, 1855, the tower and adornments being special gifts of some of the worshippers. After a successful pastorate Mr. M. removed to Great George Street, Liverpool, 1861.

1862. Rev. WM. ROBERTS (of Hackney College) from Southampton. Mr. Roberts resigned in 1866, and became pastor of a church at Upper Holloway, London.

1867. Rev. ENOCH MELLOR returned from Liverpool to his former charge, warmly welcomed by his congregation. He is the present minister.

In 1852 Messrs. Crossley purchased a piece of ground, and built a school-room at Rangebank, and appointed Rev. John Hopkins, of Ratcliffe Bridge, Lancashire, to preach here in 1855. On his leaving, he was followed by the Rev. B. Bond. There is no church, but the place is a preaching station of Square Chapel.

HALIFAX— SION CHAPEL.*

(CONGREGATIONAL.)

The flourishing and crowded state of the congregation at the Square Chapel led numerous members of the church to the conviction that an extension was eminently desirable; and in the year 1815 preliminary measures were taken for that purpose. They were conducted, on the part of the seceders, in an eminently Christian spirit. Accordingly, with the consent of Mr. Cockin, Sion Chapel, which had been built by the friends of Mr. D. Barraclough, who had removed to Stainland, and was now unoccupied, was engaged for a period of two years. A church was formed consisting of twenty-two persons, Rev. E. Parsons, of Leeds, presiding, and Rev. W. Vint, of Idle, administered the Lord's Supper on the following Sunday. In 1816 the chapel was purchased and re-modelled, sermons being preached by Revs. Joseph Fletcher, M.A., Blackburn, S. Bradley, Manchester, and Dr. Wardlaw. A call was then given to Rev. E. PARSONS, jun., of Homerton College, who was ordained in 1818. Under his ministry, which was extremely popular, the congregation increased to such a degree that the erection of a new chapel was deemed essential. A new building was consequently resolved on, and on May 10, 1819, the present commodious chapel was opened, by sermons from Revs. J. A. James, Joseph Cockin, and E. Parsons, Leeds.

Mr. E. Parsons continued to be the minister till 1826, when he

* By aid of Rev. B. Dale, M.A.

retired, and took the charge of the Weigh House, London.

1829. Rev. JAMES PRIDIE (from New Windsor, Manchester). Mr. Pridie's valuable and acceptable ministry continued during nearly thirty years. Many additions were made to the building during his pastorate, to meet the necessities which success and development occasioned. Vestries, day-schools, and enlargements indicated and accommodated the increase of the congregation. In 1855 Mr. Pridie, then advanced in years, was assisted by a co-pastor; and in 1858 resigned to him the sole charge.

1855. Rev. CHARLES SMITH STURROCK, B.A. (Spring Hill College). At first co-pastor with Mr. Pridie, and afterwards sole pastor. Remained till March, 1862, when he resigned, and two years afterwards died.

1863. Rev. BRYAN DALE, M.A. (Western College, and London University), from Coggeshall, Essex, became pastor. He is the present minister. In 1866 a Jubilee Memorial Sunday-school was erected, and considerable alterations made in the chapel.

A Sunday-school with a preaching station at Southowram, opened 1862, is connected with Sion Chapel.

HALIFAX— HARRISON ROAD.*

(CONGREGATIONAL.)

In 1836, fifty-two members who had seceded from the church at Square Chapel were formed into a separate church, Aug. 15, by Rev. R. W. Hamilton, LL.D.,

D.D., &c. They at first worshipped in the court-house, but resolved immediately on the erection of a chapel in Harrison Road, which was opened July 19, 1837, the officiating ministers being Rev. J. Pridie, Rev. R. W. Hamilton, LL.D., &c., Rev. John Harris (Epsom), Rev. John Cockin (Holmfirth). The pastors have been—

Aug. 22, 1838. Rev. J. M. OBERY, M.A. (of Glasgow University). He retained his charge during eleven years, and removed Nov. 21, 1849.

1850. Rev. PETER RUSSELL WILLANS (Lancs. Coll.). Continued ill-health compelled him to resign his charge in May, 1855.

1856. Rev. J. C. McMICHAEL, from Staleybridge.

1858. Rev. JAMES COMPER GRAY (Rotherham Coll.), who is the present minister.

HALIFAX—PARK CHURCH.

(CONGREGATIONAL.)

The need of enlarged accommodation for the increasing population of Halifax, prompted the three Independent congregations (1864) to build, by an united effort, a new chapel near to the People's Park, Sir F. Crossley generously contributing £1,000 towards its erection, and laying in 1867 the foundation-stone of the building. It is intended to seat nearly 1,000 persons. Its style will be the early geometrical Gothic. The cost will be about £9,000, exclusive of school-rooms to be added hereafter. It is not yet opened for public worship.

* By aid of Rev. J. C. Gray.

HALIFAX—OVENDEN.

(CONGREGATIONAL.)

The chapel at Ovenden was opened March 24, 1837, by sermons from Revs. J. Ely, R. W. Hamilton, and Jon. Glyde.

The pastors have been—

1837. Rev. EDWARD LEIGHTON, from Wigton. He removed to Loughborough, Aug. 1840.

1843. Rev. JOHN HARRISON (Rotherham Coll.). Removed to Douglas, Isle of Man, 1846, and afterwards conformed to the Church of England.

1847. Rev. SAMUEL SHAW (Lancs. Coll.). Left for Middleton, 1855.

1855. Rev. TIMOTHY EAST, from Birmingham. Removed to London, 1857.

1860. Rev. WILLIAM INMAN. Ob. Nov. 15, 1864, and was interred at Ovenden.

1868. Rev. ROBERT INGALL SENIOR (Airedale Coll.). He began his ministry after finishing his college course. He is the present minister.

HARDEN.

(CONGREGATIONAL.)

This congregation, an offset from Bingley, was formed in the year 1838, when a chapel was built. The church was not, however, constituted till three years later. Rev. M. A. Wilkinson was for some time its pastor. The pulpit is now vacant.

HARROGATE.*

(CONGREGATIONAL.)

Rev. O. Heywood was an occasional preacher at Harrogate and Knaresborough.

* By aid of W. Howell, Esq.

In more recent times, a room was engaged for preaching at the Hope Inn, High Harrogate, now Gascoigne's Hotel. The Rev. W. Howell, of Knaresborough, took the superintendence, and was assisted by students from Rotherham. The successive pastors were—

Rev. T. WILDSMITH.

In 1821 the Cross Chapel was built near the Dragon Inn.

July 17, 1823. Rev. W. ELTRINGHAM (Rotherham College) was ordained.

1827. Rev. J. WHITRIDGE.

In 1831, a new chapel was built in Central Harrogate, that being supposed to be the situation best adapted for a congregation, the materials being bought of the Episcopalians, who had previously purchased the Cross Chapel for a national school. After much discomfort the previous church dissolved itself.

Rev. H. C. O'DONNOGHUE.

After this the chapel was supplied during many years by ministers in the summer, and by students in the winter.

The present chapel, which is a beautiful and well-placed edifice, was opened in 1862.

1863. Rev. J. H. GAVIN. After a brief but most effective ministry, Mr. G. died Jan., 1868.

HAWES.*

(CONGREGATIONAL.)

In 1841, the neighbouring ministers began to preach in rotation at this place in a hired room. The Congregational Church was formed in May, 1843. In 1851 the present chapel was erected. The pastors have been—

1843? Rev. WILLIAM PALMER.

* Aided by Rev. A. C. Wood.

He left in the year 1845 for Northallerton.

1845. Rev. J. W. ROLLS (of Cotton End Acy.). He removed to Kirby-Moorside in 1852.

1852. Rev. A. C. WOOD (of Glasgow University), who is the present minister.

Widdale and Bainbridge are two important out-stations. The congregation at the latter place was established in 1851 as a branch of the church at Hawes, and receives preaching aid thence, and from the minister at West Burton. A chapel was built in 1864, with a school-room, "where are now gathered old and young from Sabbath to Sabbath, to hear the words of eternal life."

HECKMONDWIKE*—

UPPER CHAPEL.

(CONGREGATIONAL.)

The history of the Heckmondwike congregation is very interesting. Among those who suffered at the ejection in 1662 was Josiah Holdsworth, jun.,† educated at Cambridge, ejected from Sutton, and afterwards chaplain to Sir Richard Houghton, of Houghton Tower, Lancashire, then an asylum for persecuted ministers. In the register of Topcliffe he is mentioned as having been received into church fellowship in Dec. 1661, so that he was probably ejected at the Restoration. It appears that about 1672, the time of the Indulgence, he came to reside at Heckmondwike.

His piety, learning, and talents

* Aided by Rev. A. Mines, B.A., and J. B. Oldfield, Esq.

† His father, Rev. Josiah H., was ejected from Poppleton, York. Ob. at Wakefield, 1677, æt. 75.

were considered a blessing by many of the inhabitants both of this village and the neighbourhood in general. He preached here with great acceptance, and his word was with power. The people thus gathered together were anxious to enjoy the ministrations of Mr. Holdsworth as their pastor. On July 29, 1674, "some persons in the parishes of Birstall and Batley, and the adjacent parts thereof," who attended "the ministry of Mr. Josiah Holdsworth, then resident in Heckmondwike, after some mature deliberations and seeking of God, resolved to enter into covenant with him and with one another, and to join in church fellowship, in that way called Congregational; judging it, according to the light God had given them to be the most consonant to gospel institutions,* that they might have more close communion, and the enjoyment of all the ordinances of Christ," Mr. Holdsworth preached in a farm-house called "The Swash." Oliver Heywood visited here 1672.

Nov. 5, 1674. Rev. JOSIAH HOLDSWORTH was set apart as the first pastor. He was dismissed from Topcliffe, Aug. 24, 1674;† but he often preached at the old place when it was without a pastor. In 1682 the congregation was only able to meet at night. Mr. Holdsworth died in 1685, æt. 46. Calamy speaks of him as "a man of

* Marsden (Topcliffe), Bailey (Morley), Whitehurst (Horton), were present at these proceedings.

† The following entries appear about this time:—"Given to Ab. Nailor towards his charge at Sessions, 00. 05. 0. 0., 5s.; paid down for releasing the pastor from the hands of Mr. Ashburne, £1 6s. 8d.; laid out for meat on the fast-day, 1s. 1d.; laid out at the ordination of Mr. Noble, 9s. 8d.; for an hour-glass, 1s."

great piety, sincerity, strictness, and industry for the good of souls, and blessed with abundance of success. He was much beloved, and is still spoken of with great respect." He was buried at Topcliffe, but the tombstone exists no longer.

1686. Rev. DAVID NOBLE. This minister was a Scotchman, born at Inverness. His classical attainments were considerable. He became a member of the church at Topcliffe April 8, 1688, where his name occurs as a subscriber of 2s. 6d., and he opened a school in Morley. Among his pupils were the two sons of Oliver Heywood, who boarded in the house of Thomas Dawson, probably father of the Morley minister. To this seminary Joseph Lister sent his son David (1673). Noble afterwards became chaplain to — Woolhouse, Esq., of Glapwell, Derbyshire, and he preached there and at Sutton. In 1681, after the ordination at Sheffield of Rev. Timothy Jollie, the ministers present were requested to examine the credentials of Mr. David Noble, with a view to the ministry. He prayed and preached "very profitably," and was afterwards ordained by two ministers, Reynolds and Whitehouse, Nottingham. Five years after he was invited by the church at Heckmondwike to the vacant pulpit, and was dismissed from Topcliffe Jan. 19, 1686. A second chapel was now built in Chapel-fold. The success of Mr. Noble rendered the erection of a third requisite, opened Nov. 9, 1701, on a part of the present site. Noble was a great student of prophecy. He published "The Visions and Prophecies of Daniel Explained, 1700," and left behind him a large treatise in MSS. on similar

subjects. He died Nov. 26, 1709, and was buried at Dewsbury.*

1710. Rev. JOHN KIRKBY. He was admitted to the church and chosen its pastor July 5, and was soon after ordained. He is mentioned as a recipient of £3 from the Hewley fund in 1728 and 1729. He had a school in White Lee, Heckmondwike, to which Joseph, afterwards Dr. Priestley, the son of one of his members, and grandson of one of his deacons, Joseph Priestley, of Fieldhead, was sent. This youth, after the death of his mother in 1840, was taken up by his aunt, Mrs. Keighley, belonging also to the church at Heckmondwike. Her husband was distinguished "for his zeal for religion and for his public spirit;" but he died soon after. Dr. Priestley speaks favourably of his tutor's abilities, and bears this honourable testimony to the state of things at Heckmondwike:—"Though I saw reason to change my opinions, and found myself incommoded by the rigour of the congregation with which I was connected, I shall always acknowledge with gratitude that I owe much to it. The business of religion was effectually attended to in it. We were all catechised in public till we were grown up, servants as well as others; the minister always expounded the Scriptures with as much regularity as he preached, and there was hardly a day in the week in which there was not some meeting of one or another part of the congregation. On one evening there was a meet-

* The Northowram Register contains the following entry:—"Mr. Atkinson, a schoolmaster in Heckmondwyke, (died) Nov. 19 (1706), aged 83. An old disciple, and cast on the town some months before; had 20s. from our people a few weeks before his death."

ing of the young men for conversation and prayer. This I constantly attended, praying extempore with others called upon. At my aunt's there was a monthly meeting for women, who acquitted themselves in prayer as well as any of the men belonging to the congregation. The Lord's Day was kept with peculiar strictness. No vic-tuals were dressed on that day in any family; no member of it was permitted to walk out for recreation, but the whole of the day was spent at the public meeting, or at home in reading, meditation, and prayer, in the family or the closet." The tombstones of the Priestley family still exist at the upper chapel.

The following extract is from Rev. T. Scales' MS. life of Rev. James Scott:—

Speaking of Mr. Kirkby's incapacity through increasing infirmities, Mr. S. proceeds—"The church, finding it difficult to obtain suitable supplies for the pulpits, appointed six of its own members, esteemed for their piety, knowledge, and experience, to conduct the public worship of God's house, by prayer and the reading of the Holy Scriptures. This was done so efficiently and satisfactorily, that the congregation was kept together for more than a year, and increased rather than diminished during that period. They obtained the occasional services of ministers known to be evangelical; amongst whom was the Rev. John Pye, of Sheffield, the maternal grandfather of the late Rev. John Pye Smith, so justly celebrated for his extraordinary attainments and skill in Biblical literature and criticism. On one of these occasional Sabbaths the congregation was favoured with the services of Rev. Alvery Jack-

son, an excellent minister of the Baptist denomination, and pastor of a church at Barnoldswick, in Craven. He was a friend of Mr. Kirkby, their minister, and had learned from him their destitution as a church, and felt much concerned on their behalf. He selected for his text Rev. xiv. 6, "And I saw another angel," &c. When he had concluded his sermon, Mr. Jackson said to the congregation that he had good news for them; that he knew a faithful minister who would suit them, and that he was the only minister he had met for many years who was well qualified to minister to such a people. He alluded to Mr. Scott, then at Tockholes, whose neighbour and friend he had been during the whole period of his ministry in Horton, and whose worth he had the best opportunities of knowing and appreciating. They had lived on very intimate terms, often visiting each other, and preaching for each other—"par nobile fratrum." It was such an introduction and commendation as Paul might have given to his son Timothy, or to his brother and companion-in-labour and fellow-soldier, Epaphroditus. (See Phil. ii. 19—25.) Under the impression produced by the testimony of Mr. Jackson, the people selected two of their brethren, and sent them over to Tockholes, where Mr. Scott was then settled, that they might hear his preaching, and by free conversation with him in private, form an opinion of his character, his doctrinal sentiments, and ministerial qualifications, and, if satisfied, might give him an invitation to visit Heckmondwike, and spend a Sabbath among them. The messengers deputed on this service were highly gratified with all they

heard, and invited Mr. S. as they had been authorized. This appears to have been Nov. 12, 1752. His text was Acts x. 29: "Therefore I came to you without gainsaying, as soon as I was sent for; I ask, therefore, for what intent ye have sent for me." In this sermon he made known what they must expect from him should he become their minister. 'He did not obtrude himself; he was sent for; their application appeared to justify his undertaking the journey; he came without gainsaying. The purposes were important, and he accordingly laid before them the duties he should hold himself bound to discharge.' The sermon made a powerful impression.

Nothing, however, was done hastily. A correspondence ensued between Mr. Scott and Mr. Priestley, one of the deacons. Mr. S. seems to have regarded the public exhortations of the "gifted brethren" with some uneasiness. But the mention of difficulties only increased the eagerness of the people to obtain him, and at a church meeting Feb. 5, 1753, he was unanimously invited to become their minister. The next day Mr. Kirkby, the enfeebled pastor, signed an earnest request that Mr. Scott would be deterred by no difficulties arising out of the lay agency, and bearing testimony to the readiness of the people to promote the comfort of their minister. But Scott still hesitated, and the people employed the advocacy of Rev. E. Hitchin, of White Row, London (whose relatives resided near) and Rev. J. Pye, of Sheffield, to represent their case, and to urge the acceptance of the invitation. But not until a letter arrived from Thomas Armitage, a ruling elder, one of "the gifted

brethren" who constituted his difficulty, did Scott see his way clear to accept the invitation. This he did about the beginning of 1754. On Feb. 14, the aged Mr. Kirkby died, and was buried near the meeting house, æt. 77. He was pastor nearly forty-four years. He had seven sons and six daughters. His sentiments were probably a little Arianised. Mr. Scott removed from Tockholes on May 29, and the 30th was set apart as a day of fasting and prayer, in acknowledgment of the new relationship. The whole affair had been sixteen months in agitation. So earnest, faithful, and experienced a pastor as Mr. Scott was a great gain to any church, especially when Evangelical preachers were extremely rare.

1754. Rev. JAMES SCOTT. His recognition took place June 30. His ministry was well received, and soon proved abundantly useful. (Of his Academy we have spoken elsewhere.) "As a faithful minister of Christ," says Rev. H. Bean, "he was instant in season and out of season; and he saw that the pleasure of the Lord prospered in his hands. The church increased and the congregation enlarged, until the chapel, built for Mr. Noble, could not contain the anxious and listening multitudes who came to hear Mr. Scott, for he was beloved by those who knew him, but he lived in the affections of his own people."

Mr. Scott, however, did not arrive at this happy conclusion without many severe struggles. His apprehensions from "the gifted brethren" turned out true, and two of them rendered his ministry, soon after its commencement, a bed of thorns. The Sandemanian heresy greatly troubled the

members, till at a church gathering held Nov. 5, 1759, four of the members withdrew, and set up a meeting in the village of Ossett, with Thomas Armitage as their preacher. After six years, their congregation was dissolved.

On Nov. 29, 1761, a new and more commodious chapel was erected. This was subsequently enlarged by additional galleries or "lofts," as they were then termed.

Mrs. Scott, who was a woman of some property, died 1763, æt. 63, and was buried in the chapel-yard.

Mr. Scott is said not to have been a man of extensive erudition, but a profound divine and a masterly expositor. His addresses at the Lord's Supper were unusually powerful. Till his last illness, his health was extraordinarily good, and he had never during his ministry been suspended from preaching by illness. At length he entirely lost all appetite for solid food. He died Jan. 11, 1783, in the thirtieth year of his pastorate. His funeral sermon was preached by the Rev. Jon. Toothill (Hopton), his pupil and friend, and was published (see p. 279). Mr. Scott's residence was at Southfield.

1785. Rev. WILLIAM BOOKER. His course was short. On April 12, 1786, "he left the pulpit before the sermon, and never preached again as the pastor of the church." A division took place, and the Lower Chapel was built for his ministry.

1786. Rev. OBADIAH BENNETT. He continued five years and a half, and resigned April, 1792.

1794. Rev. THOMAS HALE (Oswestry Acy.), from Greenacres. "I have often heard," says Rev. H. Bean, "that during his life he

felt discouraged because his labours were not followed with a greater amount of success. For a long time after his death, seldom were persons received into this church who did not make honourable mention of his name, while most of them acknowledged that they had either received their first religious impressions, or had derived spiritual advantage from his ministry; thus proving that the extent of a minister's usefulness is not known to him in this life." After a pastorate of twenty-seven years, Mr. Hale died May 17, 1821. Rev. J. Jackson (of Green Hamerton) was next invited, but declined.

1822. Rev. HENRY BEAN (Idle Acy.). Ordained Sept. 1, 1824. Revs. Messrs. Waterhouse, Vint, Hudswell (Morley), Parsons (Leeds), Jos. Cockin, and Jas. Parsons being engaged in the services. During thirty-eight years Mr. Bean was the faithful, laborious, and earnest minister of an increasing congregation, where, as Mr. Parsons said in his funeral sermon, he made no enemies and lost no friends.

A new and greatly enlarged chapel was erected in the year 1844, the foundation-stone being laid by Miss Parsons, of Staincliffe Hall. To this were added new day and Sunday-schools, 1858.

Mr. Bean died 1862. For two years the church was without a pastor.

1864. Rev. ALLAN MINES, B.A. (London Univ. and Springhill Coll.), the present minister.

In the early part of Mr. Scott's ministry, and, it is probable, in imitation of the "prophesyings" and "exercises" which had been familiar to our Puritan forefathers, the "Heckmondwike Lecture" had been established. This insti-

tution was ostensibly associated with the anniversary of Mr. Scott's Academy, of which we have spoken elsewhere, and was the occasion of gathering together the ministers of the vicinity for mutual intercourse and conference. A double lecture was part of the programme, and sermons were preached by men of eminence in the adjacent districts. At a time when such gatherings were rare, the opportunity was one of considerable importance. The sermons were usually of peculiar excellence, and at the dinner which followed matters were discussed which involved the interests of the Congregational body. In process of time, a minister was scarcely accredited until he had passed the ordeal of preaching the Heckmondwike Lecture. So great was the interest excited in the neighbourhood, that at length a "wake," or "fair," was originated, and still continues. The lapse of time, and the more frequent gatherings of modern times, have somewhat diminished the glory of the great occasion. But it still continues to be an interesting convocation, no longer confined, indeed, to one congregation, but divided among the bodies which have sprung from the parent stock.

HECKMONDWIKE—LOWER CHAPEL, NOW WESTGATE.

(CONGREGATIONAL.)

This chapel was built in the year 1786, and was calculated to seat 800 persons: It originated with Rev. W. Booker (see p. 275). The following have been pastors—

1786. Rev. WM. BOOKER, from the Upper Chapel. He left in 1790.

After a vacancy of several years,

1797. Rev. JOSEPH KERBY, from Lady Huntingdon's Connexion. He was afterwards at Wigan. In 1802, Mr. K. removed to Flockton, and afterwards to Lewes.

1802. Rev. WILLIAM HONEYWOOD. He resigned his charge in 1814, though he continued to reside at Heckmondwike till his death in 1820.

1814. Rev. SPEDDING CURWEN (of Rotherham College). He removed to Cottingham in 1819, and thence to London.

1820. Rev. JOSEPH MATHER (of Homerton College). Unpleasant circumstances in the congregation caused him to resign his charge in 1825. He accepted an invitation to Cockermouth.

1827. Rev. ROBERT MARTIN (of Idle Academy), from Ripon. He was minister for twenty-five years till his melancholy death in 1852.

1854. Rev. DAVID HORNE, B.A. (Airedale). He removed to Sunderland 1856.

1856. Rev. MARK HOWARD (Airedale), who is the present minister.

A new chapel, Westgate, was built 1865-6 on the site of the former Lower Chapel. It has 1,000 sittings, with new school-room and class-room, and accommodation for 600 children.

HECKMONDWIKE—GEORGE STREET.

Opened April 6, 1855. Enlarged and re-opened on the 21st January, 1863. Will seat about 1,000 to 1,100.

Sept. 1860. Rev. R. BOWMAN (Airedale Coll.), from Melbourne, Australia. Mr. B. died Sept. 4, 1867.

There is now no minister.

HOLDEN.*

(CONGREGATIONAL.)

This congregation had its origin in 1766. It is now connected with the Lancashire Union.

Rev. BENJ. SOWDEN was for some time minister, and was buried here.

Rev. JOHN GAWLER.

1815. Rev. H. DRIVER. Ord.
1817. He was minister for forty-three years. Died June 14, 1860.
Vacant.

HOLMFIRTH.†

(CONGREGATIONAL.)

The congregation at Holmfirth was one of the consequences of the seed sown by Rev. H. Venn. Many hearers from the neighbourhood attended his ministry; but the distance was inconvenient, and there was a natural desire to have the preaching of the gospel within an easier reach.

As the Calvinists were, however, few in number, and the Methodists in the neighbourhood were the same, an union was formed between them, and a place for worship was opened at Netherthong, at which each party preached on alternate Sundays. But this arrangement proved unsatisfactory. The diversities of doctrine led to unpleasant conflicts; and at length the Independents relinquished their position, and held worship in a cottage, until, after many difficulties, a chapel was erected in Holmfirth in 1778, and a Congregational Church formed.

The following have been the pastors:—

1779. Rev. ROBERT GALLAND

* Information incomplete.

† Aided by Rev. J. Colville.

(of Heckmondwike Acy.), from Ilkeston. He was pastor upwards of twenty years, and was compelled at length to retire from failing health. He died Jan. 12, 1801, æt. 62.

1800. Rev. THOMAS BURTON (Rotherham Acy.). He was warmly received, but his course was brief. He died Jan. 26, 1801, on the day that Rev. Mr. Toothill preached the funeral sermon of his predecessor.

1802. Rev. JOHN HAMMOND (Rotherham Acy.). As the call was not unanimous, his settlement was unpropitious. After three years he removed to Handsworth, where he still lives.

1806. Rev. JOHN COCKIN (Idle Acy.). He was minister during forty-three years, and was well known in the Riding as an active and Evangelical expounder of truth. He was frequently employed on public occasions, and was an energetic itinerant in the district. During his ministry the chapel was twice enlarged, the chapel-house improved, two school-rooms were built, and additional burial-ground bought, the whole at a cost of £1500. Mr. Cockin's defective person rendered him unable to walk much, or even to sit steadily on horseback; he is said to have fallen 200 times from his horse, yet he never sustained serious injury. During some years he was a preacher annually at Hoxton Chapel, London, where his services were much esteemed. He had a great love for literature, in some branches of which he was well read. He published a life of his father, Joseph Cockin, and a work entitled, "Reflections after Reading," which has considerable merit. He died at Halifax, being then a retired minister, Oct. 17, 1861, æt. 78.

1849. Rev. JAMES MACFARLANE (Glasgow Univ.), from Whitehaven. During his pastorate the chapel-house was rebuilt, and a school-room erected at Burnlee, at a cost of about £600. He removed in February, 1855, to Windsor.

1856. Rev. ROBERT WILLAN. Many improvements in the premises were made during his ministry, costing £500. In 1861 he became pastor of the church at Egham, Surrey, where he still remains.

1862. Rev. JAMES MACFARLANE. Having through ill-health resigned his ministry at Windsor, he was invited to resume his pastorate at Holmfirth. In 1865, however, his health again failed, and in 1866 he resigned, and soon after died at Blackness, Scotland.

1866. Rev. JOHN COLVILLE (Lancashire Coll.), the present minister.

HONLEY.*

(NOW CONGREGATIONAL.)

The removal from Huddersfield of the Rev. H. Venn, especially when he was followed by a successor so unlike himself, was the cause of grievous distress to all who had attended on his ministry, and ultimately led to the formation of many societies, who obtained the aid of occasional preachers. Such was the origin of the congregation at Honley.

Honley had enjoyed, before 1662, the ministry of Rev. David Drury, a man (as Calamy says) "eminent for piety and for his gift in prayer." His successor in the church was a man who in his dying hours confessed himself to be destitute of all religion. This acknowledgment was made to O. Heywood,

under whose former preaching at Honley this clergyman had been much impressed, and he now lamented that he had taken up the ministry for a livelihood, and was an unconverted and debauched man. Heywood spoke to him earnestly and prayed with him, but with the conviction that "profane preachers are the most unlikely to be wrought upon." He then left him; he had travelled eight miles over bad roads to visit him. Before he could repeat his visit the man had died, without sign of penitence.

After Venn's removal, the pious people of Honley worshipped for a time under the ministry of the Rev. W. Moorhouse, of Huddersfield. About 1795; however, the Rev. George Richardson, having then resigned his charge at Peniston, was invited to Honley, and preached during the feast-week at the house of Mr. Benj. Littlewood. A congregation was thus begun, and soon a chapel arose on a site presented by Mr. L. It was opened July 31, 1795, with sermons by Revs. E. Parsons (Leeds), and Joseph Cockin (who was a native of Honley, and had taken great interest in the preliminary movements). The chapel was at first open to all denominations; but the arrangement proved unsatisfactory, and a majority at length assigned it to the Independents upon the payment by them of an adjudicated sum. This was in 1798. The ministers have been—

1795. Rev. GEORGE RICHARDSON, from Peniston. In 1799 he removed to Chowbank, Lancs.

1800. Rev. JOHN HAMPSHIRE. He remained seven years, and removed in 1807 to Padfield, Lancs.

1808. Rev. ROBINSON POOL (Idle Acy.). During his useful ministry a gallery was erected, and

* By aid of Rev. H. Hustwick.

the debt on the chapel liquidated. Mr. Pool left for Kipping 1817.

1818. REV. JAMES POTTER (Rotherham Acy.). A chapel-house was erected 1819; an enlargement of the burial-place was made in 1830, and in 1839 a good school-room was added. Mr. Potter was the acceptable and faithful pastor of his flock during thirty-four years. He resigned in 1852, and still survives.

1855. REV. GEORGE EUSTACE, from Nuneaton. He removed 1857, and conformed to the Established Church, and is now incumbent at Hepstonstall.

1858. REV. EDWARD POTTER (Oberlin Coll., U. S.) He left May, 1860, and resides at Todmorden, without pastoral charge.

1862. REV. HENRY HUSTWICK, from Great Ayton, Cleveland. In 1864 the chapel was remodelled and greatly improved. Mr. H. is the present minister.

HOPTON.*

(ORIGINALLY PRESBYTERIAN, NOW
CONGREGATIONAL).

The congregation at Hopton arose out of the labours of the Rev. Richd. Thorp, who, during the rule of Cromwell, resided at Hopton Hall, and was a man of considerable property. Heywood visited him very frequently. He refused to conform at the Restoration, but maintained Divine service in his own house till his death, which took place on the 6th of Jan., 1716, at Lees Hall, near Thornhill, which he had recently purchased. In 1716 the worshippers were sixty persons. Service was continued by his son, Rev. Daniel Thorp, after the death of his father. He died suddenly, March

11, 1719, and was buried at Mirfield. Mr. Winn and Mr. Holdsworth, two young ministers, preached for a short time at Hopton after his removal. They were succeeded by Rev. ELKANAH BERRY, who died 1721; then by Mr. White. A legacy of £5 per annum had been left by Mrs. Hutton, daughter of Richard Thorp, and wife of Richard Hutton, Pudsey, to maintain the ministry at Hopton. As this legacy required residence, and Mr. White was not able to comply with the condition, he removed. His place was supplied by Rev. Nathaniel Makeant, who preached for some time. But after the death of Rev. Richard Thorp, the Lord's Supper ceased to be administered, and there was no regular chapel.

In 1732, worship having been discontinued at Hopton, and notice having been given by the trustees that in default of its resumption Mrs. Hutton's* legacy would be forfeited, a Mr. Dawson, formerly a deacon at Heckmondwike, commenced a movement for a chapel, himself giving two guineas as a subscription. The case was laid before neighbouring congregations, and was afterwards sent to London. The petition represented that this ancient church had been reduced to great weakness; that the congregation worshipped in a house, and that, could a chapel be secured, there was a prospect of obtaining both a minister and a congregation. It was addressed to Christians of the Presbyterian and Congregational bodies, and was signed by Jonathan Firth, Samuel Hirst, Luke Sheard, William Dawson (after-

* Mrs. Hutton's bequests were made to Topcliffe, Heckmondwike, Bingley, Kipping, Sowerby, Idle, and Cleckheaton.

* Aided by Rev. J. Cameron.

wards deacon), Joseph Sheard (afterwards deacon), John Turton, John Simm, Edward Ledgard, Richard Lee, Isaac Farrer, and John Oxley. The wife of Richard Lee was extremely zealous in promoting this movement, which was attended by gratifying success. The Rev. Mr. Boyes, Presbyterian minister, of Leather Lane, son of a Yorkshireman, and who had been himself a student of Frankland's, was the first giver of four guineas. Dr. Watts, and his assistant, Mr. Price, a student of Jollie, followed, succeeded by Dr. Wright, Dr. Harris, Dr. Hatfield, Mr. Wood, and Dr. Guyse. The London contributions amounted to £52 8s. 6d. Collections were made in the neighbourhood, which realized the sum of £35 4s. 3½d, which, with £17 18s. 6d. at Hopton, made the total of £105 11s. 3½d. The expenses of the erection were £115 16s. 8d.

The chapel being now built (1733), the next movement was to form a church on Congregational principles, the old Presbyterian elements having died out. This was done on the 3rd October, the first pastor being—

1733. Rev. JOHN TOWERS, from Greenhowhill, near Pateley Bridge. He had been previously ordained. At that time only Jonathan Firth and John Turton (afterwards deacon) survived of the original Presbyterian church. Wm. Dawson was the first deacon, having formerly sustained that office in the church at Heckmondwike.

“Mr. Towers appears to have been a most worthy and devoted man, and his ministry was very useful and blessed.” He died June 3, 1745, having been pastor nearly thirteen years. His remains were interred in the chapel.

1746. Rev. George HAGGERSTON, from Keighley. Mr. H. was a scholar, but held some views regarded as questionable, though he afterwards modified them. Mr. H.'s income was very small, and rendered it necessary for him to keep a school. Dr. Priestley was one of his pupils. Mr. H. removed to Ossett, 1765.

The pulpit was now occupied by various ministers.

1766. Rev. LUKE PRATTMAN (Heckmondwike Acy.). He remained two years, and removed to Cotherstone, and afterwards to Barnard Castle, Durham. He died 1804.

1768. Rev. JONATHAN TOOTHILL (Heckmondwike). When Mr. T. accepted the invitation to Heckmondwike he took a step contrary to all his previous inclinations. “The chapel was cold and damp. The hearers were few. The yard was overgrown with grass. In fact, the whole aspect of the place was uninviting to a young man. But so acceptable did Mr. T.'s services prove, that his settlement was marked by a great revival of the spirits of the people, and his faithful and zealous labours for the space of fifty-seven years were largely followed by the Divine blessing.” His manner of preaching was peculiar, and was frequently characterized by humorous and amusing illustrations. Many and various were the plans he adopted to attract and instruct, and many an amusing anecdote is still current of the way in which he adapted his discourses to the consciences and the circumstances of his people. By them he was greatly honoured and beloved. He had a happy, genial disposition, and in private as in public he won the good-will of all around him by his kind and cheerful manner.

"The course of Mr. Toothill was tolerably even. The wife of his youth trode along with him the quiet walk of life, and was removed from him by death only one year before his own departure. They had been nursed at the same breast,* rocked in the same cradle, and at length they were laid in the same grave. They had only one child, who survived them—a daughter, who married Mr. Laird, of Pudsey, by whom she had several children. One of them married the Rev. Mr. Hutton, late of Allerton. As his end approached, Mr. Toothill, looking back on his life's work, said: 'I have never seen the place, or town, or country, I should prefer to Hopton. Indeed, it has been to me an earthly Paradise. I could adopt the language of Queen Mary respecting Calais: "If I be dissected, you will find its name written on my heart." Shortly before his death, he said: 'I have no fear with regard to passing Jordan, but I long for more of the grapes of Eshcol.' And again, amidst his restlessness and pain, 'I can find no rest for my body, but I can for my soul, in the invitation: "Come unto me, and I will give you rest." Death, that brings terror to many, is to me the harbinger of liberty, of light, and of eternal life.' † Thus did he fall asleep in Jesus on the 1st of June, 1826, at the advanced age of 83 years, and in the fifty-eighth year of his pastorate at Hopton." His funeral sermon was preached by the Rev. Benjamin Boothroyd.

Rev. Charles Ely, minister of Bury, was sent out from this church during Mr. Toothill's pastorate. He had an excellent library,

* Mrs. T.'s mother having been his foster-mother.

† Rev. J. Cameron.

which by his will he directed to be divided between the colleges of Rotherham and Idle.

1826. Rev. WILLIAM ECCLES, from Camden Chapel, London. (See White Chapel, Leeds.)

"During his ministry the old chapel was felt to be inconveniently small; and as for some time past thoughts had been entertained of erecting another, the people resolved to 'perform the doing of it.'—Accordingly, the present commodious and substantial chapel was built at Mirfield, and dedicated to the service of God on the 18th Sept., 1829. It was opened entirely free from debt, no collection being made on the occasion. Various circumstances, over which he had no control, combined to weaken Mr. Eccles' hands, and cast down his spirits. At length, his health failing, he resigned his charge in 1844. He never sought another charge, but resided at various places until his decease, at Ilfracombe, on the 18th of July, 1861. In the words of his biographer, in the 'Evangelical Magazine:' 'He was a good, faithful, and very acceptable preacher, and maintained with great dignity the Christian and ministerial character.'"

Feb., 1846. Rev. CHRISTIAN HENRY BATEMAN, from the Moravians. Removed to Reading, March, 1855.

Oct., 1855. Rev. JAMES CAMERON (Glasgow Un.), from Colchester. Mr. C. is the present minister.

HORBURY.*

(CONGREGATIONAL.)

The chapel in Northgate, Horbury, was purchased in 1838 from

* Aided by Rev. J. Dixon.

the New Connexion Methodists. Mr. Kilner laboured there for some time after its first erection.

The following is the list of the ministers:—

1845. Rev. J. P. LAZARUS. Mr. L. had a claim on the chapel property, which occasioned much uneasiness. By the exertions of the West Riding Home Missionary Society and the liberality of some of its constituents, the building was redeemed. After painful occurrences, Mr. Lazarus left Horbury in 1847.

1847. Rev. H. BAKE.

Rev. — DEAR.

Rev. J. BUCKLEY (Airedale Coll.). He removed to Stockport, 1854.

1854. Rev. VALENTINE WARD (New Coll.). Mr. W. left for Canterbury, 1861.

1861. Rev. G. GLADSTONE. He resigned in 1862, and is now at Leiston.

1863. Rev. J. DIXON, the present minister.

HORNSEA & SKIPSEA.*

(CONGREGATIONAL.)

A chapel was built in Hornsea in the year 1808. It will seat between 300 and 400. The debt was wiped out in 1860; land was purchased in the last year (1866) for a new church and a manse. The latter is already erected.

The ministers have been—

1802. Rev. HENRY EARLE. He left Hornsea in 1816.

1818. Rev. JAMES SYKES (Rotherham Acy.). He resigned in 1845.

1845. Rev. THOMAS POOLE (Cotton End Acy.). He was ordained in 1846. He is the present minister.

Skipsea is associated with Hornsea under one pastorate. A chapel, which will seat about 130, was built here in 1801. Land has been recently purchased for the enlargement or re-erection of the chapel.

HOWDEN.*

(PRESBYTERIAN, NOW INDEPENDENT.)

The church at Howden claims to have arisen under the preaching of Rev. Stephen Arlush, M.A., “an excellent preacher, and of a very public spirit.” “He had a good estate, and did good to many with it.”† He afterwards removed to York, where he died 1680.

About 1700, Rev. Mr. Gould officiated in a building in the street leading to Booth Ferry, and his congregation was considerable. Not long after, Joshua Jefferson, Esq., of Hook, made a bequest, by will, of £100 for the erection of a chapel, and £400 for the support of a minister. The money, however, was ill appropriated, though a chapel was built in 1722. At that time Rev. JAMES MALLISON was the pastor. He was a recipient of the Hewley fund in 1727 and 1728. In 1715 his congregation is reported as 100. At this time Gould must have been living, for he, too, is mentioned in the accounts. He married Dorcas Almond, of York. Rev. — BROWN succeeded and died here. There was in his time a good con-

* Scales' MSS., aided by Rev. J. G. Roberts.

† Calamy writes Holden instead of Howden. That the latter is the true place, the grave of his wife in Howden distinctly shows.

* Communicated by Rev. T. Poole.

gregation. He was followed by Rev. JOTHAM FOULJAMBE, who was an Unitarian, and writer in the "Theological Repository." The numbers then decreased. At length the chapel was shut up. There were, however, at this time in Howden a considerable number who eagerly desired Gospel ordinances. These persons united, and applied to Rev. J. Scott (Heckmondwike), who sent preachers, and their efforts were attended with encouraging success. As there was little probability that the old chapel would be recovered, a barn was fitted up for public worship, and an invitation given to Rev. JOSHUA WILKINSON, who accepted it 1781. Mr. Fouljambe had now left off preaching. But some of his former flock, with the aid of Lady Hewley's trustees (at that time Unitarian), caused the chapel to be repaired, and service was resumed. This occasioned a question as to the place in which the deeds of the chapel were deposited. A copy was at length obtained, and the whole case was laid before the ministers in London. By their advice the people endeavoured to ascertain who was the heir of the last surviving trustee, and to obtain his nomination of fresh trustees, with a new trust-deed. Means were now taken to secure a legal possession of the property which remained. Mr. Fouljambe died in 1795. A new chapel was erected in the same year, and opened for public worship.

During the occupation of the barn, great annoyance was experienced from some Sandemanians in the congregation, but they at length withdrew, and formed a separate society.

A vigorous effort was now made to liquidate the debt on the

new chapel, and by the assistance of neighbouring congregations, seconded by the Board in London, this was at length accomplished.

Another separation took place (for a time) of that part of the church which assembled at the village of Asselby, but this soon came to nothing.

Afterwards the course of things at Howden became flourishing. Galleries were added to the chapel, and a new school-room was erected on part of the premises.

Mr. Wilkinson died Jan. 12, 1833, after a useful ministry of fifty-one years, æt. 81. A tablet erected to his memory by "his affectionate people" bears the motto—"Mark the perfect man, and behold the upright, for the end of that man is peace."

May, 1834. Rev. JAMES BRUCE. After a ministry of twelve years, he removed to Bamford, July, 1846.

Dec., 1846. Rev. HENRY ROEBUCK. He remained till Nov., 1848.

Jan., 1850. Rev. GEO. RICHARDS (Airedale Coll.), from Alnwick. Mr. R. removed to Beverley, Oct., 1862.

Jan., 1863. Rev. J. G. ROBERTS (Airedale Coll.), from Liverpool.

HORTON-IN-CRAVEN.*

One of the Tempests, residing at Bracewell, a Papist, squandered his money in extravagance, and after taking refuge in France, during twenty-one years, returned to England, and was imprisoned for debt. For the sum of £2000, to be given to his only daughter, he made over to a Puritan, believed to

* By aid of Mr. Jos. Williamson.

be Mr. Thompson, the Bracewell estate. As this estate included a church, a Puritan minister, whose name is unknown, was appointed to preach in it. Thence arose the congregation of Independents at Pasture House, and of Baptists at Barnoldswick.

Pasture House is in the township of Horton, entirely shut in by hills. Here the Nonconformists of Craven met for worship before the passing of the Toleration Act. Tradition says that Mrs. Lambert (see p. 55) came from Caltonhall to Divine service at this place, frequently on foot, a distance of ten miles, to give a good example to her dependents. The building still remains, part of it being used as a cottage, and part as a hay-loft. She left £200 to the minister of Horton, on condition that he preached eight sermons at Winterburn, and another £200 to Horton, which was near her former maiden residence at Arnoldsbiggin (now Gisburn Park).

Soon after 1688 a chapel and a minister's house were built at Horton, by Richard Hargraves, a London merchant. He endowed the chapel with three small fields. He was a native of Todber, whence he had gone to London, and had there learned the principles of Protestant Dissent. He died A.D. 1718. A tablet to his memory is erected in the chapel.

The ministers of whom a record has been preserved, are the following:—

Rev. — COLLINS. He left Horton for Kendal.

1741. Rev. JAMES SCOTT. Mr. Scott (Edinburgh Un.) removed hither from Stainton. Whilst at Horton he acquired considerable respect and esteem. He appears to have preached almost equally at

Stainton, Horton, and Keighley. He removed to Tockholes in 1751.

Circ. 1760. Rev. ROBERT GAL-
LAND (Heckmondwike Acy.).

Mr. G. removed to Ilkeston about 1770.

1770. Rev. JOHN CLEGG (Heckmondwike Acy.).

He removed to Sunderland.

Rev. BENJAMIN SOWDEN, from Kipping. Ob. 1813.

Mr. S. preached at Horton, Holden, Sandysike, and Winterburn. The congregation at Sandysike originated in his labours and those of an itinerant. He was plain and evangelical, and his ministry was very successful. "Many gave themselves to the Lord and to his people in the latter part of his ministry, who were pillars in the church, till they had in many instances lived considerably beyond their threescore years and ten. He fully expected to be the minister at Tosside, but another was chosen. As soon as he heard of it he fell sick, and died after a few days' illness. He was buried at Holden. A stone to his memory marks the place where he lies."*

1814. Rev. ADAM BRAY, from the church at Holmfirth. He laboured diligently for more than twenty years, much respected. He was buried in the chapel-yard at Horton, 1838.

Soon after Mr. Bray's settlement a new chapel was built at Horton, and the £400 left by Lady Lambert was appropriated to its erection. The misappropriation of this money, to the injury of Winterburn, caused much just complaint and ill-feeling. The old chapel was converted into a minister's house, and since then one of the fields exchanged for two cottages.

* Mr. Jos. Williamson.

Rev. JOSEPH WILLIAMSON. Removed in 1859.

1859. Rev. JOHN REDHEAD. Died March 28, 1863, æt. 38.

1865. Rev. B. WILKINSON (Cavendish Coll.), from Partington, the present minister.

HUDDERSFIELD.*

(CONGREGATIONAL.)

The Rev. Edward Hill, M.A., was during some time Vicar of Huddersfield. He afterwards became Rector of Crofton, whence he was ejected in 1662. See p. 86.

During many subsequent years Evangelical religion seems to have become extinct.

We have already (p. 149) made reference to the circumstances under which the first Independent chapel at Huddersfield arose after the cessation of the evangelical ministry of the Rev. Henry Venn (1770). His separation from his attached flock was extremely painful to him and to them. After his removal, the parish church no longer supplied the evangelical doctrine to which the parishioners had listened with so much eagerness, and a dispersion of the lovers of truth took place in all directions. Some of them at length determined to erect a chapel, and to possess a pastor of their own choice. This step met with Mr. Venn's sanction, and he took an active part in promoting the movement, becoming himself a subscriber of £20. His desire was that the liturgy should be used; but in this he was disappointed, such not being the wish of the people. After a time another vicar of evangelical principles was appointed to the living. But the flock had now acquired a taste for

their free worship, and few of them returned.

The chapel was erected in 1771, and opened Jan. 1, 1772. The people then proceeded to the choice of a minister. There were three candidates, Mr. Dawson, Mr. Crossley, and Mr. Moorhouse; and the last was chosen by the majority of a single vote. The result was, however, a happy settlement. The congregation became very numerous, and the chapel soon required enlargement. Mr. M.'s character was high, his style sententious, and his usefulness great.

The following is the order of pastors—

1772. Rev. WILLIAM MOORHOUSE. Mr. M. was a most active and energetic man, deeply interested in all the religious movements of the Riding. He took the lead in the formation of Rotherham College, and drew up the letter on that subject addressed to the Independent churches of Yorkshire. During his pastorate a house was built for the minister (1774), and in 1791 the chapel was enlarged. Mr. Moorhouse published a sermon preached at the double lecture, Heckmondwike, 1778, the subject being "Faith and Good Works." He died July 29, 1823, æt. 80.

1823. Rev. BENJAMIN BOOTHROYD, from Pontefract, for four or five years assistant to Mr. Moorhouse, succeeded him (see Pontefract). "He was, as a scholar, more sound and deep than nice and fastidious; as a divine, more simple and scriptural than bold and speculative; as a preacher, more textual, faithful, and experimental than ingenious and metaphysical. His aim was usefulness, and all his studies, researches, and writings were directed to that end, and stamped with that impress; and few of his contem-

* Aided by Rev. R. Bruce, M.A.

poraries have left more decisive memorials of their piety and diligence, or richer legacies to the generation following.”*

Dr. Boothroyd died Sept. 8, 1836, æt. 68.

1838. REV. JOHN GLENDENNING (Airedale Coll.).

In the year 1844, a new and handsome chapel was opened, with all the necessary apparatus for the accommodation of the congregation, and for Sunday-school instruction. In the latter department Highfield Chapel has been eminently distinguished.

In 1853 Mr. G. removed to Uxbridge, and subsequently to the Tabernacle, Bristol.

1854. REV. ROBERT BRUCE, M.A. (Lancashire Coll., and Aberdeen Un.). During his ministry a valuable organ has been set up, built by Walker, London, at an expense of £850. A new school-room has been also erected at Paddock (cost £1100), and the school-rooms at Highfield have been rebuilt at an expense of £4000.

Mr. Bruce is the present minister.

HUDDERSFIELD— RAMSDEN STREET.*

(CONGREGATIONAL.)

Ramsden Street Chapel was opened Dec. 28, 1825, Revs. J. Parsons, John Thorpe, and Dr. Bennett being the preachers. It is a noble and spacious building, capable of containing about 1400 persons. The collections at the opening amounted to £530.

The pastors have been—

1827. REV. JOHN EAGLETON, from Birmingham. Mr. E. was a

native of Coventry, and was at first a local preacher among the Wesleyans; but his doctrinal sentiments became Calvinistic. He was afterwards at Birmingham, whence he removed to Huddersfield. “Mr. E. was endowed with no ordinary qualifications for the Christian ministry. He possessed an original and vigorous mind, and had the ability of giving full force to his thoughts and feelings by the use of nervous and expressive language. Distinguished by argumentative and impassioned eloquence, he laid hold on the conscience with an iron grasp, shaking one world with the thunders of the next, yet sometimes combining a melting tenderness that touched and swayed the finer affections of the heart.” One of his able daughters published a brief memoir of her father. Mr. E. died 1832, æt. 47.

Sept. 18, 1833. REV. JOHN THORPE (son of Rev. W. Thorpe, Bristol), from Chester. Mr. T. resigned his charge at Huddersfield in 1836, and was afterwards settled at Mount Zion Chapel, Sheffield. He was the author of a work entitled “Sidney Morecamb.”

1837. REV. WILLIAM HURN-DALL (Cheshunt Coll.). Mr. H. was a useful and laborious pastor, but he suffered much from ill-health. He left for Bishop’s-Stortford May, 1843, and is now living, without a charge, at Clifton, Bristol.

1845. REV. RICHARD SKINNER, from Hadleigh. During his ministry, South Street Meeting-house was built for the accommodation of the people gathered by the successful labours of Mr. Dugdale, the Congregational missionary; and the Guildhall premises were bought for the accommodation of the Ramsden Street Sunday-school.

Mr. S. is the present minister.

* Scales’ funeral sermon MSS.

* Aided by Rev. R. Skinner.

HUDDERSFIELD — HILL-HOUSE.

(CONGREGATIONAL.)

This new church owes its origin to no division or misunderstanding in the old churches, but to a pure desire to extend religion in this populous suburb, where there was no place of worship. The late W. Willans, Esq., J.P., commenced the movement with earnest advocacy and liberal contribution, but died before the foundation-stone was laid. The churches of Highfield and Ramsden Street jointly undertook the work, and by their cordial and liberal support, the chapel was opened, Feb., 1865, free of debt. Rev. T. Jones, Bedford Chapel, London, preached on the occasion. In 1867, large and elegant school premises in the same style of architecture were attached to the chapel.

The pastors have been—

Oct. 1865. Rev. W. W. CHAFFEY (Cheshunt Coll.). After entering on his ministry with much promise of success, his health failed, and consumption necessitated his resignation May 31, 1866. Ob. at Chard, his native place, Aug. 21, æt. 29.

1866. Rev. W. BRADEN (Cheshunt Coll.), from St Alban's. His recognition took place Jan. 15, 1867. He is the present minister.

HUDDERSFIELD—MOLD GREEN.

(CONGREGATIONAL.)

The origin of this church is most remarkable. A Christian lady, who modestly preserves the secret of her name, having observed

the spiritual destitution of the districts of Mold Green and Dalton, and watched the great usefulness of Mr. Hotchkiss's labours at South Street Mission, in the failure to obtain a suitable missionary, induced Mr. H. to settle here, and engaged to pay his salary for five years, at the same time promising £1,300 for a new chapel. The churches of Highfield and Ramsden Street recognising a special Providence in the matter, have entered cordially into the undertaking, and have agreed to raise the remainder of the funds for the chapel and school-rooms. The latter have been for some time completed, and the chapel will be opened in a few months.

HUDDERSFIELD— GEORGE STREET.

(CONGREGATIONAL.)

This church owes its origin to the labours of the Rev. J. H. Rutherford, and other ministers of the Evangelical Union of Scotland; and though Independent in its principles, is not formally connected with the Congregational churches of the town or Riding.

The pastors have been—

Rev. S. CHISHOLM (Glasgow E. U.), from Scotland. He removed to Chapel Street, Salford.

Rev. R. STANTON, from Windermere. He removed to Garden Street, Sheffield.

Rev. W. HALLIDAY (Edin. Un.) occupied the pulpit for a few months in 1866.

1868. Rev. D. BLACK, from Middlesborough, has recently accepted a call to the pastorate.

HULL—

AFTERWARDS DAGGER LANE.

(CONGREGATIONAL.)

Among the most earnest and zealous promoters of Congregational worship in this town, was Rev. John Canne, who was driven as a separatist, with other Protestants, to Holland, where he was chosen pastor of the Brownist congregation at Amsterdam, of which Ainsworth had heretofore been minister. To sustain himself, he engaged in the trade of a printer. He preached and wrote much in defence of the principles of Independency. He was a man of great learning and ability, though sometimes prone to heat and enthusiasm. About the year 1640 he returned to Hull on a visit, and during his stay in England assisted to constitute the Christian Baptist Church at Broadmead, Bristol.

He seems to have ultimately returned to his native town about 1652* (having adopted Baptist and Fifth-monarchy sentiments), where he preached as a Congregationalist to the soldiers. They were much enamoured of him, and called him "our own preacher;" and they petitioned Government to allow the chancel of the Holy Trinity Church—one of the largest parochial edifices in the kingdom—to be granted to him for his services, the other part being already used by the Presbyterians. Notwithstanding the objection of the parishioners, the request was granted. "The arches between the church and the chancel were walled up, that the one congregation might not disturb the other. The entry into the church was by two doors through

two old chantries, the one on the north, the other on the south side; and thus did the church continue for some years divided between the Presbyterians and Independents, not, perhaps, to the satisfaction of either." (Tickells, Hull.)

It would appear that when Canne returned in 1640 to Hull, he was accompanied by Philip Nye, and that the latter was for some time pastor of a church in that town; for in the records of the Dagger Lane Church we read—"The first constitution of the church was formed by seven members, who first entered into a church state by confession of faith and solemn covenant with God and one another *in the presence of that church whereof Mr. Nye was* (qy. had been?) *pastor*, upon the 22nd day of the 5th month (May), being a day of solemn fasting and prayer, in the year 1643." Soon after that date (June 12, 1643), however, Philip Nye was chosen one of the assessors of the Assembly of Divines as representative of Kimbolton, to which living he had been presented by the Earl of Manchester. In the same year he was appointed, with Rev. Stephen Marshall, his father-in-law, and others, commissioners from the Parliament to procure the assistance of the Scots, and to promote the "solemn league and covenant" which constituted one of the terms of the union. He arrived in Scotland Aug. 9, 1643. Yet we find in the record of the Dagger Lane Church—"1643, July 22. Mr. Nye chosen pastor, and in same year Mr. Robert Luddington chosen pastor." Could it be that this was another Nye than Philip? The Westminster Assembly included "Mr. Henry Nye, of Clapham." Had he ever been at Hull? Or was Philip Nye "chosen

* Wilson says that great ambiguity hangs over the dates given of this man's life.

pastor" to a charge which he afterwards declined? These are questions already engaging laborious attention on the part of Revs. H. Ollerenshaw and A. Dodgson. The pastors of Dagger Lane, so far as ascertained, have been—

1643. REV. ROBERT LUDDINGTON. He died (according to the church record) Feb. 20, 1662, having held the office nineteen years. Calamy speaks of him as dying 1667 (a mistake) and says, "He lived at Hull. Being much afflicted with the stone, he was at length unable to go to Cowscotts" (qy. Sculcoates?) "and used to preach at his own house."

Hunter speaks of Canne as having at this time succeeded to Luddington. But the church record says—"The officers and members continued in their relation, waiting for another pastor to go before them in the Lord till"

1669. REV. RICHARD ASTLEY * (Hunter says Ashley), ej. Blackrode, "an excellent preacher," became pastor.

When, in 1681, the Earl of Plymouth was appointed Governor of Hull, one of the first things he told the Corporation was, "that he was credibly informed there were at that time two conventicles in the town contrary (as he said) to the laws both of God and man, and in which, under the pretence of religion, faction and rebellion were disseminated." Two conventicles were accordingly indicted, of which Mr. Astley and Mr. Charles were the respective ministers, and constables were sent to apprehend them. In the end, Mr. Charles was taken, but Astley con-

trived to escape. Mr. Astley died in 1696, having been pastor twenty-seven years, æt. 56.

In 1671, Lady Norcliffe, of Lambton Hall (daughter of Sir T. Fairfax) gave £40 to the congregation, she being a member of the church; and her daughter, Lady Wentworth, £20.*

In 1682, the following note occurs in the church book—"Paid for the enlargement of John Kirkis out of captivity, £27."

1697. REV. JEREMIAH GILL, previously assistant at Sheffield to Rev. T. Jollie. In the next year a new meeting-house was built,

* It is to this lady that the following letter (once in Upcott's collection), written from Mr. Joseph Jackson to Thoresby, refers:—"The account my wife gives of what she can say of Dorothea (illeg.). She was Lord Thomas Fairfax's daughter. Her first husband was Lord Ingram's brother; her second husband Sir Thomas (illeg.). She was pious, liberal, and bountiful to all. She gave £50 per annum to the pastor of Lambton, where she lived, and £20 per annum to the pastor of the Congregational Church at Hull, where she was in fellowship, and £20 per annum to Mr. Oliver, her chaplain, that preached in her house at Lambton Hall, where he lived and kept him his horse, put his children to school, paid school wages, found them books, &c. Paid (illeg.) that went to several towns about them. In the year 1663, when York Castle was filled with prisoners (Nonconformist ministers and others were taken up and accused about the Farnley Wood plot) she engaged friends to inquire after the necessitous persons, and sent weekly and monthly monies to be distributed for their comfortable support and supplies. She improved interest for whom she could, in order to obtaining their liberty. Got Mr. Edward Atkinson, elder of the church at Hull, out of prison at the Castle, to be prisoner at her house, who lived with her and died in her family. The lady died in June, 1687, about 65 or 66 years of her life. Had six daughters, who were all virtuous ladies, eminent in grace and all goodness; two only alive at present, shining lights in (illeg.). Her son was deaf and dumb."

* There was a William Ashley ejected from Raistrick, who was also about this time (Calamy iii. p. 445) an associate of Mr. Charles. (See p. 245.)

and Mr. Gill ordained. There were then 113 members. The ground was given by Mr. Watson, a tobacconist.*

Mr. Gill was a minister of eminent qualifications and unwearied labours. He died 1709, æt. 40.

1709. Rev. JOSEPH SUTTON (from Jollie's Acy.), for some years assistant to Rev. T. Whitaker, Leeds. He was ordained at Swanland. The Northowram Register speaks of him as "a man of rare parts, and a great loss to the congregation, his wife, and children." Ob. 1712, æt. 32.

1714. Rev. THOMAS FLETCHER, from Mansfield. His son was minister of Bradfield, near Sheffield. Mr. F. died 1733.

1733. Rev. EBENEZER GILL. His salary is recorded to have been £55 per annum. He died 1734, the year of his ordination.

1735-6. Rev. W. MARTIN, assistant-preacher. He died 1745.

1736. Rev. TOBIAS WILDBORE, from Soham, Cambridgesh. There were now 114 members. A Mr. Wiseman gave, in 1737 and 1738, £200 for the use of the minister. And in 1744, Mr. Howsom left £100 for the same purpose. Revs. WM. MARTIN, MEREDITH TOWNSEND, and JAMES CUNNINGHAM assistants. Mr. Wildbore was laid aside by paralysis some years before his death, in 1759.

1759. Rev. JAMES CUNNINGHAM, who had been for a time co-pastor, succeeded. He removed to Ellenthorp, 1762.

1764. Rev. REST KNIPE. He resigned in 1766.

1767. Rev. JOHN BURNETT, from Witham, Essex. In his day,

from his suspected Arianism, a considerable rent took place, and several of the members seceded, and built a chapel in Blanket Row, afterwards Fish Street.

1783. Rev. ROBERT GREEN. He embraced the views of the Swedenborgians, and remodelled the church. "A short time prior to this," says the church register, "the house and garden belonging to the minister of this place for the time being, was let upon lease to the Freemasons for a term of years upon a building lease for £50 per year. Afterwards the vestry, &c., was disposed of to the Minerva Lodge of the same fraternity. The place of worship was much altered and new galleries erected, &c.

Rev. — NICHOLSON, a Swedenborgian; who receiving notice to quit from the trustees, seized the keys of the meeting-house and excluded them. A law-suit followed, and Mr. Nicholson was removed. He afterwards conformed.

Rev. — BRANDT, who was also driven away by the trustees.

Rev. THOS. WALLWORTH. He afterwards followed the profession of a surgeon, and died Dec. 2, 1833.

"The property was thrown into Chancery by the adherents of the original tenets of Presbyterians, and has since been recovered by the trustees for the use of the present possessors. The Rev. JAMES LITTLE RORNE, of the U. P. Church, is now the minister."

HULL—BOWL ALLEY LANE.

(PRESBYTERIAN.)

After the taking of York by the Parliamentary party, Lord Fairfax gave to the Rev. JOHN SHAWE,

* A very high character will be found of him in Whitaker's Sermons.

M.A.,* the living of Sherringham, near York, whence he was invited to Hull,† ministering first in the Low, and afterwards in the High, Church of that town (see p. 43). Shawe preached in York Cathedral at the taking of the solemn league and covenant (1644). He was afterwards appointed master of the Charter House (1653). He was a prominent minister in the political movements of the period, both in York and London, where he frequently preached before the Lord Protector. After the Restoration, though he was chaplain to Charles II., he was removed from his pulpit in the Trinity Church at Hull, without any reason being assigned. He continued, however, to preach at the Charter House, and the inhabitants flocked in crowds to hear him, so that the other churches were deserted. As, however, this became after a while interdicted, and his entrance into the town was forbidden, Mr. Shawe removed from Hull to Rotherham (1662), of which place he had been heretofore vicar. The congregation at Bowl Alley may have thus arisen.

JOSEPH WILSON was minister here, 1672. A native of Chesterfield.

Circ. 1673. The Rev. SAMUEL CHARLES, M.A. (of Corpus Christi Coll., Cambridge), ejected from Mickleover, settled after 1662 in Hull, where he lived and laboured for many years. But, after the Earl of Plymouth was appointed governor, Charles was exposed to severe persecutions. Being brought

before the magistrates, he behaved with much spirit, but was ordered to prison, where he remained for six months. On recovering his liberty, he resumed his preaching, which he continued till the day of his death.* He probably preached in Bowl Alley, the date of the erection of which is unknown.

Circ. 1696. Rev. JOHN BILLINGSLEY. He was son to the ejected minister of Chesterfield. (Trin. Coll., Camb., afterwards Frankland.) In 1700, he is mentioned as having been present with M. Henry at an ordination in Macclesfield. He removed to London, to become assistant to Dr. W. Harris, in 1706. He died 1721.

1705. Rev. JOHN WHITTER, who was a faithful pastor for fifty years. He died 1755. His assistants were Rev. JOS. DAWSON (son of Rev. Eli Dawson of Bradford), who afterwards conformed, and became Vicar of Paul, near Hull; and Rev. J. ROOR, afterwards of York.

In 1714, Rev. Leonard Chamberlayne bequeathed to the chapel a valuable library. He was probably related to Mr. Chamberlayne, a draper of Hull, who left a considerable endowment to the chapel.

1756. Rev. TITUS CORDINGLEY (educated at Kendal Acy.), who became pastor, and died 1758.

1757. Rev. JOHN BEVERLEY (from Kendal Acy.), who had been for a short time assistant to Mr. Cordingley. As the Rev. W. Graham, of Mixenden, a well-known Unitarian, preached at his ordination, it is probable that Mr. B.'s sentiments were Unitarian.

* There is a MS. volume of Shaw's Sermons in excellent preservation in the valuable Theological Library in the Vestry of Bowl Alley Lane Chapel. The sermons are full of Evangelical truth and holy fervour.

† Shaw published two sermons before the Judges, 1648, and a memoir of his wife, entitled, "The Saint's Tombstone."

* "Mr. Charles died at Hull in 1703."
—"Hist. of Hull."

A new chapel was erected in 1802. He died 1810.

From this time Bowl Alley became entirely Unitarian.

HULL—FISH STREET.

(CONGREGATIONAL.)

In 1769, some persons withdrew from Dagger Lane, and purchased a piece of ground in Blanket Row, on which they proceeded to build a small chapel, which was opened for Divine worship April 9, 1769, the preachers being Rev. T. Knight, Halifax (whose sermon was published), and Mr. Lambert, who was then a probationer for the pastorate. Soon after (May 21, 1769), a church was formed, Josiah Jones, Edward Riddell, Daniel Tong, Thomas Hutton, William Bain, William Robinson, Andrew Gray, Mary Beaumont, Barbara Bain, Ann Key, and Margaret Robinson being the first members. These stood, according to the usual custom, in a circle with hands clasped, professing their faith in Jesus and attachment to each other, whilst Mr. Lambert, then a member of the church at Heckmondwike, attended as a witness and offered prayer.

The pastors of Blanket Row and Fish Street have been the following:—

1769. REV. GEORGE LAMBERT (Heckmondwike Acy.); ordained March 14, 1770, over a church of eleven members. In 1773, the increase of the congregation demanded the enlargement of the chapel; but this not sufficing, a plot of ground was purchased in Fish Street, and a new building was erected (1782), for which an appeal was made to the public. In 1802, the chapel

was extended so as to accommodate 1047 persons.

In 1803, some of the deacons and members visited several places in Holderness, then destitute of the Gospel. Mr. H. Earl was about this time engaged as a stated missionary, and regular services were instituted at Skipsea, Beeford, Long Riston, Leven, Patrington, and several other places. In many of these chapels were erected.

Under Mr. Lambert's useful and earnest ministry, the congregation continued to increase, and became settled and powerful. Mr. Lambert published two volumes of sermons, besides occasional discourses. He was widely known and greatly esteemed till his death, in 1816.* He was minister forty-six years. In the latter part of his life Rev. George Brown was his assistant.

1817. REV. JOSEPH GILBERT, from Nether Chapel, Sheffield. He published an address at the funeral of his predecessor, and in 1825, a memoir of Rev. E. Williams, D.D. The impaired state of his health caused him to leave Hull for Nottingham in Nov., 1825. He afterwards published a volume of Congregational Lectures on "the Doctrine of the Atonement."

1827. REV. JOSEPH FOX, from Bolton.

Mr. Fox left Fish Street for Sheffield, 1831.

1831. REV. THOMAS STRATTEN (Hoxton College), from Sunderland. Mr. S. was an able and valuable minister, and was the author of several well-written tracts and sermons; besides an able work entitled "The Book of the Priesthood." There was also another volume on

* He was among the "Fathers and Founders" of the London Missionary Society, and preached one of the first sermons "before the Society" in London.

"Tithes." He took part in a vigorous controversy which raged in Hull on the subject of ecclesiastical establishments about the year 1834, and published a "Review of the Hull Ecclesiastical Controversy."

A secession from his congregation took place in 1841, and Albion Chapel was erected for their accommodation. Mr. Stratten died at Hull, 1854.

1854. Rev. ROBERT BOWMAN (Airedale Coll.), from Chelmsford. Mr. B. removed to Heckmondwike 1860.

1858. Rev. EDWARD JUKES (of Highbury Coll.), from Orange Street, London. Mr. Jukes left Hull for Uxbridge, 1867.

1867. Rev. G. T. COSTER, (New Coll.), from Barnstaple, the present pastor.

HULL—

HOPE STREET CHAPEL.*

This chapel was erected in 1797 by some friends of Rev. SAMUEL BARNARD, who had been for some time minister of New Dagger Lane Chapel, in Lady Huntingdon's Connexion. Mr. Barnard published many separate sermons, and engaged in a controversy on Baptism. He resigned in 1800, and removed to Sheffield.

(After Mr. B. left Hull, the pulpit at New Dagger Lane was occupied by Rev. JOSIAH J. RICHARDS, an energetic preacher. He removed to London, and died at Bath. He was succeeded by Rev. J. SPRY and Rev. SAMUEL LANE. The chapel was then sold to the Episcopalians, and the Mariners' Church now stands on its site.)

* Aided by Rev. J. Sibree.

1801. Rev. JOHN MORLEY. Mr. M. was baptized by Rev. A. Kinsman, in the Tabernacle House Moorfields, London, 1770. He entered the ministry under the sanction of Lady Huntingdon, and preached for some time in her chapels. He was ordained as an Independent at Alfrid (Lincolns.), in 1797. He removed, on account of health, to Thorngumbald, a village about six miles from Hull. In 1801 he accepted an invitation to Hope Street, where he continued to preach till 1850. He died 1864, at the advanced age of 94.

1855. Rev. HENRY OLLERENSHAW, from Idle, the present minister.

A chapel was opened in Holderness Road in 1841, of which Rev. EBENEZER MORLEY was the pastor. He left Hull for Brentford in 1843, when the use of the chapel was discontinued by Congregationalists. He died in London, 1862.

HULL—SALEM CHAPEL, COGAN STREET.*

This congregation was begun to be gathered in the year 1832. Ten persons, members of the church of Fish Street, were formed into a Christian church, by the Rev. Thos. Scales, of Leeds. After worshipping some months in a small chapel in Nile Street, "Salem Chapel" was erected and opened July 3, 1833, by the Rev. Dr. Leifchild, of London, and the Rev. John Sibree, of Coventry.

1832. Rev. JAMES SIBREE, student of Highbury College, London, was ordained pastor in Fish Street Chapel, July 1832. The Revs. Messrs. Gilbert, Scales, Stratten,

* Aided by Rev. J. Sibree.

John and Peter Sibree, took part in the service

HULL—ALBION CHAPEL.

This chapel, erected by several members of the church assembling at Fish Street, was opened for public worship April 20, 1842.

1841. Rev. NEWMAN HALL (LL.B., Highbury and London Univ.). He was ordained on July 13, 1843. His ministry was highly popular, and the church continued to increase till his removal to London (Surrey Chapel), 1852.

1853. Rev. R. A. REDFORD, M.A., LL.B. (Springhill Coll. and Lond. Univ.), the present minister.

HULL—

TABERNACLE, SYKES ST.

(INDEPENDENT).

This place of worship was erected in 1826, by the minister and proprietor, the Rev. SAM. LANE, who was formerly the pastor of the flock assembling in New Dagger Lane Chapel, immediately before that place came into the possession of the Episcopalians. In consequence of some pecuniary difficulties, Mr. L. disposed of his interest in the Tabernacle to the Warrenites, or Free Church Methodists, by whom it has been occupied for several years, having for their pastor the Rev. AQUILA DODGSON. In 1866, Mr. Dodgson was admitted a member of the "Hull and E. Riding Association of Congregational Ministers and Churches;" and during the present year (1867) the church has become Congregational, and has been received into the same fellowship.

IBURNDALE.*

(CONGREGATIONAL.)

This chapel was erected in 1865, by Mr. Nightingale, near to his own residence. It has a Sunday-school numbering thirty scholars. The church was formed by Rev. J. C. Potter, June, 1865. The little chapel is well attended.

1865. Rev. J. S. NIGHTINGALE, the first pastor.

He is the present minister.

IDLE.†

(PRESBYTERIAN, NOW INDEPENDENT).

Calamy makes mention of Rev. THOMAS SMALLWOOD, who was at one time chaplain to Lord Fairfax, and afterwards to Major-General Lambert. At the Restoration he was removed from the living of Batley, but preached afterwards at Idle Chapel, till the year 1662. He is said to have been "a moderate Congregationalist" bold and active, peculiarly skilful in arousing sinners, and very successful." The Five-mile Act drove him to Flanshaw House, near Wakefield, where he died, Nov. 24, 1667, æt. 60. After the ejection, however, the pulpit of the (now) Episcopal Chapel, at Idle, was sometimes occupied by Nonconformist ministers. Heywood records his preaching there in 1688 and 1689, to numerous and excited congregations, and mentions with great praise Catherine Ledgard, belonging probably to a Nonconformist family in the village. The Rev. Thomas Johnson, of Painthorp (Wakefield), occupied the pulpit during two years.

* By aid of Rev. J. S. Nightingale.

† Aided by Rev. S. Dyson.

Hunter says, "he laid the foundation of the Dissenting interest in this place." A meeting-house appears to have been adapted for worship soon after the Revolution, at which Mr. Johnson officiated. Accepted Lister (usually called Ceppy Lister) frequently preached here. A regular chapel was afterwards erected (1717), and two fields were presented for the maintenance of a minister.

1715. Rev. JOHN BUCK became pastor. He was in 1728 and 1729 a recipient of the Hewley fund. He removed to Bolton, Lancashire, 1729. In 1716 there were eighty hearers.

He was succeeded by Rev. NICHOLAS BEALE, whose tombstone was discovered on the floor of the chapel beneath the pews. He died Sept. 26, 1734, æt. 28.

1729. Rev. J. HUTHWAITE, from Warley. He died at Idle, June 25, 1766, æt. 77, as appears from a monument in the chapel. He left the congregation in a state of great declension.

1765. Rev. JOSEPH DAWSON, from Daventry Academy, afterwards at Glasgow University (not related to Dawsons, Morley.) To increase his income (£40 per ann.), he maintained a school, which gained considerable repute. He practised medicine for the benefit of the inhabitants. After a ministry of several years he became the manager of extensive iron-works, having, in conjunction with several others, purchased the estate of Royds Hall, Bradford, now Low Moor. He was a man of great liberality and kindness, though an Arian in sentiment. He relinquished the congregation at Idle in 1790.

1790. Rev. WILLIAM VINT, from Northowram Academy. Soon

after his coming, the two fields above mentioned were discovered to abound in stone, and were sold for £1300, thus increasing the minister's income. The congregation advanced, and a new chapel arose in 1794. Mr. Vint was a man of talent and education, with a commanding presence and good address. He laboured with much zeal and fidelity for forty years. Of the Idle Academy, which was under Mr. Vint's presidency, we have spoken elsewhere (see p. 187). Before the academy was removed to Bradford, in 1832, it was intended that Mr. Vint should remove with it. This wish, was, however, never fulfilled. At the time of the opening of the college Mr. Vint was laid aside by sickness. He died March 13, 1834, æt. 66. He was buried in the old chapel, having been minister forty-four years. A tablet was erected by ministers educated under his care, "as a feeble testimony of their esteem for his character, their admiration of his piety and talents, and their gratitude for his paternal and unvarying solicitude for their welfare."

1830. Rev. JOSEPH STRINGER (Idle Acy.). He married a daughter of Mr. Vint, became his assistant, and afterwards succeeded him. He was a useful and acceptable minister. He was secretary to Airedale College, on its removal. After a ministry of seventeen years he died, much lamented, Dec. 20, 1847, æt. 46.

1848. Rev. WILLIAM ATHERTON, from Bingley. During the preceding ministry the chapel had been crowded. In Mr. A.'s time a small school-room, and afterwards a new chapel, were erected, capable of accommodating nearly 1000

persons. The chapel was opened March, 1850. But at the end of three Sundays after its opening, Mr. A. was seized with a fatal illness, and died July 16, 1850, æt. 34.

1851. Rev. HENRY OLLERENSHAW, from Oakengates. His preaching proved extremely attractive, and the church increased in numbers. A chapel was erected during his ministry, in Windhill. Mr. O. removed to Hull, Dec. 1855.

Sept. 1856. Rev. SIMEON DYSON, the present minister. During his pastorate a debt of £400 has been removed. On the 10th June the foundation-stone of new day and Sunday-schools was laid, and it is intended forthwith to erect a new parsonage. The present position of the church at Idle is not unworthy of its past history. Peace and progress have marked the period of Mr. Dyson's ministry.

KEIGHLEY.*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

A church was formed here at the beginning of 1700 by a number of friends then belonging to the church at Bingley. They first met in a barn belonging to Mr. Leach, whose house was afterwards the site of the new chapel.

1742. The first minister was Rev. THOS. THORBURN, from Northumberland. He entered upon his work in 1742. In 1744, he removed to Sowerby.

An invitation was now given to Rev. James Scott, then of

Horton, afterwards of Heckmondwike, which he thought proper to decline. It was signed by thirty-four persons.

1745. Rev. GEORGE HAGGERSTON. He removed from Keighley to Hopton in the same year. He was a scholar, but probably an Arian.

An interval now occurs during which it appears that Rev. James Scott frequently visited Keighley, and preached there. He was invited repeatedly to settle as their minister, but declined. He introduced to them the next minister.

1749. The Rev. JAMES SMITH, from London. This was, however, an unhappy connection, and was painfully dissolved. Smith published a sermon against Antinomianism. He calls it "The Poor and Imperfect Address of a Poor and Imperfect Man."

Rev. THOMAS MUSCHETT, from Scotland. After a stay of two or three years, he removed to Thornton (1757). He was a great catechiser, and took much pains with the religious education of the young.

1756. Rev. JOSHUA NEIL. Mr. Neil was a young man who, having offended his Presbytery by marrying whilst at college, and having been expelled in consequence, had come from Scotland with views not favourable to Presbyterianism. He was ordained according to the Congregational pattern, and the congregation became united to the Independents. Whilst he was minister, the barn in which he had preached fell to the ground one Sunday evening after service. This led to the purchase by the congregation of Mr. Leach's property, and a more commodious house for worship was erected. Though a man of diligence and success, the smallness of his income

* Aided by Rev. J. Tattersfield,

at length compelled Mr. N. to retire from Keighley and to return to Scotland (1770). He afterwards dedicated to the Keighley people a volume of sermons.

1771. Rev. THOMAS HALLIDAY, classical tutor, of Daventry. His stay was very short. He left for Norton Hall, 1772. He is spoken of as "both original and eloquent," but he had a taste for speculation in business which ultimately ruined him.*

1773. Rev. SAMUEL PHILLIPS, from Wales. He was a Presbyterian. He had a school for boys, and by means of it, and some property he possessed, he lived in comfort. But circumstances of a nature deeply affecting his religious character peremptorily demanded his retirement, and Mr. P. was required to withdraw. He retreated to Leeds, and soon after died. On the Hewley list, 1774.

1787. Rev. THOMAS LAIRD, from the Academy at Northowram. He had been for a short time at Skipton before coming to Keighley. His stay was short, and in 1792 he removed to Pudsey.

1793. Rev. WILLIAM STIRRET, from Northowram Acy. After preaching for eight months, the day was fixed for his ordination. But on that very day he died.

1794. Rev. DAVID DEWHIRST, also from Northowram. During his stay many changes occurred, all of them unfavourable to the interests of the congregation. He resigned his charge in 1821. In his time a considerable secession took place; a Baptist chapel was erected, and a new Independent chapel was commenced. He was on the Hewley list, 1795.

1822. Rev. HENRY BIRCH, from

the Academy at Blackburn. In his time school-rooms were erected on the chapel premises. In Jan., 1826, Mr. Birch retired to Bradford, where he vainly endeavoured to form a new Independent congregation.

1826. Rev. WILLIAM TYLER. Mr. T. had been for a time assistant to Rev. T. Taylor, Bradford. Mr. T. left for Ossett, 1833.

1834. Rev. JOSEPH TATTERSFIELD (Idle and Airedale Colls.). He was ordained Oct. 8 of the same year. During his ministry, a new large and beautiful chapel, with schools and a parsonage-house, have been erected, and a new Sabbath school-room at Utley. The church has been greatly multiplied, and success and progress have marked the period. The old chapel is rented to the Total Abstinence Society, and now bears the name of "The Temperance Hall." Mr. T. has just (1868) resigned from ill-health, and the pulpit is now vacant.

KELD.*

(CONGREGATIONAL.)

"Keld Chapel" is mentioned by Leland in the year 1540. In 1695 a churchwarden's account is preserved, which contains the following item—"For walling up Keld Chapel door, £0 1s. od." The chapel was in ruin about the year 1706. It was rebuilt as an Independent chapel in 1789, with a contiguous dwelling-house. The ministers have been—

1789. Rev. EDWARD STILLMAN. He was minister for forty-eight

* "Monthly Repository," 1825.

* By aid of Rev. J. Waddington.

years. He did much for the improvement of affairs among his people. He had been a Moravian, and retained some of the peculiarities of that body.

The chapel was enlarged about the year 1820, and two small graiths were then purchased behind it.

1837. Rev. WILLIAM SEDGWICK. He remained only one year.

1838. Rev. JAMES WILKINSON. His ministry extended over twenty-eight years.

In 1842, a new school-room was built; the ground was walled, and a new burial-ground added in 1847-8 at the cost of £38 16s. 0^d. In 1853-4 the dwelling-house was enlarged. A Mutual Improvement Society was formed in one of the rooms in 1854. In 1861, the chapel was rebuilt and enlarged at a cost of £306 10s. In the same year the Literary Institute was built at a cost of £119. After a laborious and most useful ministry, Mr. Wilkinson's health failed. He died at Southport, Dec. 3, 1866.

KIRBY MOORSIDE.*

(CONGREGATIONAL.)

The chapel here was erected in 1792, but it was long before a church was formed.

The Rev. J. H. BROWNING preached alternately in this chapel and in that at Helmsley, together with other ministers of Lady Huntingdon's and the Independent bodies. Mr. Browning left for Wrington, Somerset.

In 1813, a church was formed of twenty-nine members, who invited Rev. W. EASTMEAD to become their

pastor. He was a true and zealous minister. He published a topographical account of the town and district, which is regarded as of much value. He removed to Hull in 1826.

Rev. W. BREWIS. He left for Gainsborough in 1830.

Then occurred a period of confusion and anarchy. During part of this time there was no regular service. Rev. H. C. O'Donnoghue preached for a year or two, with little success.

1836. Rev. W. MACDONNEL. During his useful ministry, a chapel was erected at Hutton. He resigned in 1844.

1846. Rev. JAMES HARDMAN. "A pious, useful man, and much beloved." He removed to Hartlepool, 1848.

1849. Rev. JAMES JAMESON. "A very holy man, fervent in piety, and unwearied in effort." His spirit was, however, broken by many trials, and in 1852 he resigned, and removed to Robin Hood's Bay, where he died.

1852. Rev. J. W. ROLLS (now of Roxton, Beds.). In his time the chapel was re-seated.

Rev. ANTHONY MACGILL. "A faithful and worthy minister." He removed to Australia, where he now survives.

1853. Rev. G. W. HARRIS. He resigned in 1861.

1862. Rev. JOHN ABBS, formerly missionary in South Travancore, India. He is the present minister.

KNARESBOROUGH.

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The original chapel at Knareborough, situated in Windsor Lane,

* Communicated by Rev. John Abbs.

was founded by Lady Hewley, who possessed from her husband, Sir J. Hewley, an estate in the vicinity, Hay Park, afterwards bequeathed as part of her munificent charity. She died 1710.

The first minister was Rev. Wm. BENSON, who married a daughter of Rev. R. Ward (York).

1715. Rev. RALPH HILL. In 1716 he had sixty hearers. Died 1720. He was a pensioner on the Hewley fund. Succeeded by

Circ. 1720. Rev. CAIUS THOMPSON. Named on the Hewley fund 1728 and 1729.

The chapel was shut up for many years. Towards the close of the eighteenth century, however, it was occasionally visited, in an uncertain manner, by Rev. — Cunningham, of Ellenthorp.

The revival of the congregation at Knaresborough is mainly due to the exertions of Mrs. Thornton, wife of John Thornton, Esq., of Clapham. She was accustomed annually to visit Harrogate, and being a firm Congregationalist, frequently went to the old chapel at Knaresborough. The preaching there was, however, so irregular, as greatly to excite her desire for a better adjustment of affairs, and a more commodious place for worship. She was at length induced to write to the Rev. Mr. Gentleman, who presided over a small dissenting academy at Shrewsbury, and to request him to send a student to Harrogate, with a view of preaching for a short time at Knaresborough. The student so sent was the Rev. William Howell (1778). So encouraging was the attention awakened in Knaresborough by his visit, that a new chapel was at once resolved on, it being understood that Mr. Howell was willing to become for three years its minister.

A chapel was accordingly built (1779), capable of accommodating 260 hearers. But progress was difficult; the numbers were at first few, not more than twelve or thirteen having remained as adherents of the old congregation, and the seat rents did not exceed for several years the sum of £10 per annum. Mrs. Thornton added £5, and Lady Hewley's trustees £24, the total being about £50. A gradual improvement, however, took place in 1782, and Mr. Howell was ordained over a church of twelve members. The death of Mrs. Thornton, soon after, seemed calamitous, but the preaching of her funeral sermon drew many to hear it, and created a more favourable impression towards the new sanctuary. Soon after, Mr. Cunningham, of Ellenthorp, died, and Mr. Howell succeeded him, preaching there one sermon in a fortnight. By this means his resources were improved. A state of great spiritual prosperity followed. Three galleries were successively built. Mr. Howell was incessant in his exertions in the localities around, and saw before his death six chapels arise in the places where he had been accustomed to preach. In 1817, the Knaresborough chapel was considerably enlarged. At that time the church consisted of 110 members. Several considerations, added to the visitation of a nervous fever, at last led Mr. Howell to yield up Ellenthorp to the Rev. Mr. Norris, of Boroughbridge.

The following is from the pen of Mr. Howell's son, W. Howell, Esq., Starbeck: "My father was chosen by the London Missionary Society as the Superintendent of the Mission to the South Seas, in the second voyage of the 'Duff.' They sailed at the close of 1799.

The 'Duff' was captured by a French privateer, and all the missionaries were carried to Monte Video. After a delay of some months they bought a brig, and set sail for England. They were next captured by a Portuguese fleet, and taken to Lisbon. From thence they sailed for England, and arrived at Falmouth about the end of the year. My father at once resumed his charge of the church at Windsor Lane, after an absence of nearly a year. He continued to hold the pastorate till 1833, when he partially resigned his charge, but preached once every Sunday until 1835, when he resigned entirely."

1835. REV. JOHN GLENDENNING. Died at Knaresborough, 1839.

1839. REV. J. ROBERTSON, from Selby. Removed 1852 to Mevagissey.

1854. REV. GEORGE GLADSTONE, from Hull. He left Knaresborough 1859.

1860. REV. RICHARD REDMAN. Removed to Blackpool, 1864.

1864. REV. E. CORBOLD (Cheshunt), from St. Petersburg, the present minister.

KNOTTINGLEY AND BROTHERTON.*

(CONGREGATIONAL.)

The Rev. B. Boothroyd, when at Pontefract, began to preach in this village occasionally, and was aided by J. Clapham, Esq., Leeds. A chapel was erected in 1807. Many unfavourable circumstances, however, marked the early history of the congregation. The pastors have been—

* Aided by Rev. W. Sanders.

1811. REV. J. CHALMERS (Aberdeen Univ.). Removed to Stafford.

1816. REV. WILLIAM LEES (Rotherham Acy.). During his ministry galleries were erected. Removed 1819 to Dogley Lane.

1820. REV. J. E. MILLSON, from Hatfield. Resigned from ill-health 1827, and removed to Thorne.

1831. REV. WILLIAM GOTHARD, from Balderstone. Removed 1834.

1845. REV. J. DENNISTON, from Huddersfield. Ob. 1860. Much respected.

Brotherton,* Fairburn, and Knottingley were united in the year 1865. The pastor has been—

1865. REV. W. SANDERS (Rotherham Coll.), the present minister.

LEEDS.

The town of Leeds was early known as a centre of Evangelical Christianity and Independent opinion. After the death of Rev. W. Styles, the desire of the parishioners had been to have the Rev. E. Bowles as their vicar. But the events of the Restoration disappointed this desire, and Dr. Lake was appointed. Robert Todd and Christopher Nesse were successively Evangelical lecturers.

The Rev. Leonard Scurr was ejected from Beeston, Leeds. He was a man of property, some of which was at Pontefract, but is said by Calamy (a rare accusation in those times!) to have been of indifferent character. His house at Beeston was broken into by ruffians (1680), who murdered him, his

* The chapel at Brotherton was erected 1838. The ministers before its union with Knottingley have been, Rev. D. SENIOR, Rev. H. F. RUSTED (1855), Rev. G. B. SCOTT (1859), Rev. W. H. DICKENSON.

aged mother, and the maid-servant, and then set fire to the place. One of the murderers was afterwards executed on Holbeck Moor.—(Thoresby's Diary, vol. i., p. 35). Boothroyd ("Hist. of Pontefract") mistook the park at Beeston for the park at Pontefract, and half suspected that he had done so. Thoresby, in a MS. letter, says of Scurr: "He was somewhat contentious as to lawsuits, but otherwise no ill man that ever I could learn, though some, from the distinguishing calamity which befell him, have been led to suspect some enormous guilt."

St. John's Church was built in 1634, and Robert Todd was appointed incumbent, having James Sale for assistant. When the plague raged at Leeds, Todd was most earnest and constant in his labours. "But what the plague could not effect was accomplished by the Act of Uniformity, which drove the holy man from the post he had filled so successfully, and doomed him to silence, or to preach privately and with much peril in his own house to the few who had courage enough to attend him there."* During his last illness, being solicited to send for a physician, he said, "No; there is but one in England who can do me good, and that is King Charles, by giving me liberty to preach." He died in 1664, and was buried in the chancel of St. John's.

LEEDS—MILL HILL.

(PRESBYTERIAN.)

The history of the Mill Hill Presbyterian congregation is extremely interesting, though we

can only give a brief abstract of its earlier periods. The chapel was built after the Declaration of Indulgence in 1672, and had originally, it is stated, four ministers,* Stretton, Sharp, Todd, and Sale.

Rev. RICHARD STRETTON had been ejected from Petworth, and was afterwards chaplain to Lord Fairfax, on whose death he became minister of the new chapel.† After six or seven years' residence, he removed to London. Cornelius Todd (ej. Helaugh) was the son of Rev. Robert Todd (ej. St. John's, Leeds). After some time at Leeds, he withdrew to Ellenthorp (see p. 259). Of Thomas Sharp, M.A., an account has been already given (see p. 234). James Sale had been formerly minister of the New Church, Leeds. After his ejection, he usually resided at Pudsey. He died of a palsy, after being incapacitated for several years, April 17, 1769, and was buried at Calverley. On the removal to London of Rev. Richard Stretton—

1677. Rev. THOMAS SHARP, M.A., became sole pastor. He was twice married, his second wife being Sale's daughter. He resided at Horton, Bradford, usually riding over on Sunday morning, preaching twice, and returning in the evening. At length he took a house at Leeds, though he did not relinquish his residence at Bradford. He declined the contributions of his poorer flock, having property of his own, nor would he receive money for occasional services. He wrote verses, which were much esteemed by his

* Calamy.

† Wilson's "Dissenting Churches," vol. iii. p. 129.

* Scales' MSS.

friends. He was a man of considerable pulpit power, and was much admired by his flock, one of whom (Thoresby) speaks of him as "incomparable." His death at Leeds is recorded by his friend and executor, Thoresby, and must have been very affecting. Sharp was succeeded by

Rev. TIMOTHY MANLOVE, M.D. He had settled at Pontefract, whence he with difficulty removed. He was a man of ability, education and piety, though somewhat severe in temper. He did not long remain at Leeds,* but left for Newcastle (1698) where he died soon after. His successor was—

1698. Rev. PETER PETERS, spoken of in the Northowram Register as "a choice young man, of excellent parts and usefulness." His ministry lasted from 1698 to 1705. After him came—

Rev. WILLIAM PENDLEBURY, M.A. (Frankland's Acy.), from Kendal, who had studied in Scotland. He died Nov. 12, 1710. He was followed by—

Rev. JOSEPH CAPPE. Whether in his time the doctrines preached in the chapel verged towards Unitarianism is uncertain, but there is no doubt that during the ministry of his successor—

1748. Rev. THOMAS WALKER, M.A., they did so. Mr. W.'s ministry extended from 1748 to 1763.

1763. Rev. NATHANIEL WHITE followed, 1763 to 1766. He was in turn succeeded by

1767. Rev. JOSEPH PRIESTLEY,

LL.D., 1767 to 1773. Of him we have spoken elsewhere (p. 43). The congregation was now become altogether Unitarian.

LEEDS—CALL LANE.

(INDEPENDENT.)

We have elsewhere stated some of the occurrences which affected the religious character of Leeds before the year 1662. In that year the Rev. Christopher Nesse, M.A., was ejected from the parish church.*

Nesse was born at N. Cave (E. Riding), and educated at Cambridge. He was afterwards a most useful minister at Cottingham, near Hull. Thence he came to Leeds, as lecturer at the parish church. He remained here during the vicariate of Rev. William Styles till 1660, and subsequently during that of Dr. Lake, afterwards Bishop of Winchester, with whose High Church opinions Nesse by no means agreed. He was avowedly an Independent in principle, having joined the Congregational Church at Topcliffe in the year 1661; and the difference between his own teachings and that of Dr. Lake became very marked and notorious. The Duke of Buckingham attempted to flatter him into conformity after 1662, but Nesse was too high-minded to be thus cajoled. When the Five-mile Act was passed he retreated to Clayton, and afterwards preached for a time at Morley, though that place was within the prohibited

* During his ministry, Thoresby manifested those tendencies which ultimately led him into conformity. Manlove sharply rebuked him; whether with judgment, it is now impossible to decide.

* Rev. — Cudworth was, in old age, ejected from Beeston, and died not long after. Rev. Thomas Hawksworth was also ejected from Hunslet; Rev. T. Sharp from Adel.

distance. He then returned to his own house at Hunslet, where he instructed pupils and preached privately. Several Christian people, probably the adherents of his ministry, had long desired to form a Congregational church, but the perils of the times deterred them. At length, when the year 1672 afforded a respite from persecution, Nesse instigated them to form themselves into a religious society, and they agreed "to meet every Friday afternoon to 'try the spirits' of each other, intermixing the weekly meetings with days of humiliation, spending the time allotted in prayer, and answering soul cases, or questions from Scripture."*

When this measure had been taken, information of it was conveyed to the two Independent congregations in the vicinity of the church; to Woodchurch, of which Mr. Nesse had become a member in 1661; and to Bradford-Dale (Kipping). These sent messengers to congratulate the Leeds Christians on the course they had taken, recognising at the same time their independent action. The deputation from Woodchurch consisted of Brethren Gledhill and Hargreave; that from Bradford-Dale, of George Wade. Mr. Nesse was chosen the first pastor. One of the first measures was to choose a suitable place for public worship. They fixed on a building in Water Lane, which bore the name of 'the Main Riding-house.' But when the persecution, which had been intermitted, was revived, Nesse became especially the object of attack. Seeing no probability of tranquillity, he re-

moved to London in the year 1675, where he preached to a congregation in Salisbury Court, Fleet Street.* He was the author of several works, especially "The History and Mystery of the Old and New Testaments," in 4 vols., folio; "Divine Legacy bequeathed to all Mankind," 1700; "Complete and Compendious Church History," 1680; "A Christian's Walk and Work on Earth," 1678. Nesse was succeeded by—

1675. REV. THOMAS WHITAKER. He was a native of Lancashire, and had preached there for some time when he received an invitation to Leeds. He found the congregation much divided, in consequence of the removal of their former pastor. But he overcame all difficulties, and remained pastor for thirty-four years. In the latter part of the reign of Charles II. he was imprisoned for Nonconformity

* It seems, however, that Nesse's frequent absences from his congregation excited not a little dissatisfaction among them. The Call Lane record states that this subject was considered at one of the church meetings, and that the result was a resolution that Mr. Nesse should be regarded as having withdrawn from them, and having broken the relation between them. This resolution was accordingly ordered to be conveyed to Mr. Nesse. Nesse, however, gives a different account:—"I was forced from my pulpit at Leeds (which God had so blessed) for preaching this doctrine—That all Divine worship must have a Divine warrant; preaching privately ever after thereabout, where God opened a door. This likewise so enraged the adversary, as to get me excommunicated three times, and the fourth time a writ *De Excommunicando capiendo* was issued out to take me, and another to take Mr. Awkland (born in Leeds), who was taken, and died in prison. But my Lord, having more work for me to do in this world, moved one of the spiritual court to give me timely notice, so that I made my escape to London."—Thoresby, Corresp. ii. p. 131.

* Record of proceedings at Call Lane Chapel, Leeds; quoted by Rev. T. Scales in the "Congregational Register for the West Riding," 1857.

in York Castle,* having Heywood, his intimate friend, for his fellow-sufferer. During this period of eighteen months, he regularly wrote out and sent to his flock the sermons he would otherwise have preached; and his people in return administered to his necessities.

In 1691, after the passing of the Toleration Act, the congregation erected in Call Lane what was in those days described as "a stately chapel or meeting-house, with a turret on the leaded roof." Here Mr. Whitaker continued his ministry, esteemed and beloved by all, till his death in 1710. Some of his sermons, "On the Unclean Spirit," were afterwards published, with a preface by Rev. Thos. Bradbury (afterwards of London), who lived for some time under his roof, and occasionally preached for him.† In the same volume with Whitaker's sermons are two discourses preached by Bradbury to the congregation at Call Lane on the occasion of his death.

Whitaker was succeeded by Rev. WM. MOULT, a pupil of Mr. Jollie, Attercliffe, afterwards settled in Derbyshire. He married a daughter of Crompton, of Doncaster, 1717. During his ministry, in 1715, the number of hearers is stated to have been 800. His influence among the

Nonconformists of his neighbourhood appears to have been great. He died Sept. 15, 1727. "A very great loss," says Dickenson, of Northowram, "to that congregation and the Church of God."

1727. REV. THOMAS WHITAKER, son to the first pastor. He is reported to have been a "plain, serious, practical preacher;" but as he sedulously avoided all points of controversy at a time when some of the most essential doctrines of the Gospel were denied, his love for those doctrines may be regarded as questionable. A considerable number of his hearers were at least suspicious on the subject, and left him to attend the preaching of Mr. Edwards. Whitaker was minister at Call Lane during more than half a century. In his latter years he was assisted by his son, Rev. Wm. Whitaker (Daventry Acy.), whose opinions probably resembled those of his father. He died (after preaching two sermons at Morley on sudden death) from the rupture of a blood-vessel, consigning the MS. of the sermons for publication to Rev. S. Palmer, of London, so that a copy might reach each of his people.

The congregation now ceased to be identified with Evangelical Congregationalism, and the chapel, after sundry changes, is now used by the General Baptists, though, as Mr. Scales says, "it is to all intents and purposes an Independent foundation, and belongs legitimately to that body."

* What rendered this trial more severe was the death of his wife during his imprisonment. The informer against him was Kirkshaw, whose estate Thomas Whitaker, jun., afterwards purchased, and relieved Kirkshaw's descendants from the penury caused by the vices of their parent.—On the authority of Dr. Toulmin, Scales' MSS.

† Bradbury was a native of Wakefield. He was a pupil of Mr. Dickenson, Northowram. He afterwards studied at Jollie's Academy.

WHITE CHAPEL, AFTERWARDS QUEEN STREET CHAPEL.

(CONGREGATIONAL).

Among the early preachers in

Wesley's connexion was the Rev. John Edwards, born at Shrewsbury, but converted under the preaching of the Rev. George Whitefield. He was located for a time at Leeds, where the Society was much divided, and their discords were a subject of deep complaint from Wesley himself. As Edwards's views more resembled those of Whitefield than Wesley, he and many others withdrew themselves, and formed a separate congregation, much increased by defections from Call Lane. For them a chapel was erected, called White, or Whitehall Chapel. Mr. Scales says of his predecessor: "He was a good and holy man, a faithful preacher, and an earnest advocate of the doctrines of grace. Some, indeed, who were not well-affected to those doctrines, represented his preaching as licentious in its tendency. . . . But the good man's holy life and labours did far more than all beside to silence all such injurious aspersions, and to prove his to be the doctrine which is according to godliness." In his day the maintainers of evangelical doctrine were comparatively few; but those few were highly esteemed. Some persons came even from Bradford to profit by Mr. E.'s ministry. His chapel soon became too small to accommodate his hearers, and was enlarged. In the latter years of his life* the Rev. Edward Parsons (Trevecca

Academy) became his assistant. He died Feb. 17, 1785, æt. 70.

He was the editor of a "Vindication of Doctrine of Justification," by Traill. 1753.

On his death, Rev. EDWARD PARSONS succeeded him. After a few years a new chapel appeared desirable. Salem Chapel was accordingly built, near to the place of the former sanctuary. But some were still attached to the old locality, and they invited Rev. GEORGE WILSON, from Durham, to be their minister (1792). After a few years he resigned his office (1805).

1806. Rev. WILLIAM ECCLES, from Rotherham Academy. Mr. Eccles was a man of sincere piety, and the congregation increased under his ministry. He became secretary to the West Riding Auxiliary Missionary Society, in which department his labours were very effective. In 1818 he accepted the charge of a chapel in Camberwell, London, after a twelve years' ministry at Leeds.—(See HOPTON.)

1819. Rev. THOMAS SCALES, from Wolverhampton.

The mention of his name in the West Riding of Yorkshire will always be attended with strong expressions of esteem and respect. As a minister of Christ he was eminent for devotedness and zeal. These excellencies were by no means confined to his own pastoral circle, but were widely and beneficially extended wherever need might be. The various public institutions were largely and beneficially indebted to the labours of one who, though intelligently attached to the principles of his own denomination, was catholic in his views, and most efficient as a worker. Among other most important services the establishment and maintenance of

* In the memoir of Rev. S. Bradburn, a preacher among the early Methodists, he states that when he was sent to Bradford in the year 1781, the then new Independent pulpit was offered to him, which he declined. Also that Mr. Edwards's congregation repeatedly and pressingly urged him to become co-pastor with Mr. E., and that Mr. E. himself joined in the request. He refused, however, to leave the Methodist body.

Silcoates School for the education of the children of Independent ministers and missionaries, will be remembered with peculiar gratitude.

In such a work as this, it is incumbent to record that much of the varied information therein contained, is due to the research and assiduity with which Mr. Scales treasured up information relative to the Congregational body. Had he been permitted to complete his materials, for which his very busy life afforded little leisure, the result would have been doubtless a production more worthy of the body of which it is a memorial.

Mr. Scales was a native of Leeds, and was educated for the ministry at Hoxton Academy. He married, as his first wife, the daughter of his esteemed tutor, the Rev. Dr. Simpson.

In 1825, the necessity of increased accommodation for the congregation rendered the erection of a new chapel necessary. The locality was altered to Queen Street, and the chapel, then the largest in the Riding, was opened April 27, 1825.

When, in 1849, increase of years and infirmities rendered Mr. Scales's retirement necessary, he became chaplain (for a time) of Silcoates School, and then retired to Gomersal till his death, 1860.

1850. REV. WILLIAM GUEST. Mr. Guest's ministry was ardent and active. After ten years' pastorate, however, he was compelled to retire, and he left Leeds for Taunton, 1860.

1861. REV. WILLIAM THOMAS (Rotherham Acy.), from Bradford. The present minister.

LEEDS—SALEM CHAPEL.

(CONGREGATIONAL.)

We have spoken of the erection of this chapel during the ministry of Rev. EDWARD PARSONS. Mr. P. was a student at Trevecca, and had preached much to congregations in Lady Huntingdon's connexion. Mr. Scales describes him as "a man of great energy of character, of very superior mental powers, of a masculine eloquence, decidedly evangelical in his views of the gospel, yet practical and experimental in presenting and enforcing them. He was justly popular, not only in his own and neighbouring congregations, but also in the metropolis, where, at the Tabernacle and Tottenham Court Chapels, he preached as one of the annual supplies for a long series of years. He was frequently called to preach at the opening of chapels and the ordination of ministers, and several of the sermons delivered on these occasions, and also at funerals, were printed, and are very judicious and valuable. Besides these, he published new editions of the works of Watts, Edwards, and Charnock; of "Neal's History of the Puritans," and Simpson's "Plea for the Divinity of Christ;" the two former of these valuable works were prepared for the press, in conjunction with the Rev. Dr. Williams. In an early part of his ministry he published a small selection of hymns for the use of the congregation at Salem Chapel, and afterwards joined his brethren, Hamilton and Scales, in preparing another and larger selection, which, in its turn, has been superseded by the one now in use." Mr. Parsons's pastorate extended over forty-one years. At the age of 70 he resigned, with an adequate provision from his former

flock. He survived for a very brief period, falling a victim to cholera in the Isle of Man, July 29, 1833.

Aug. 21, 1833. Rev. JOHN ELY (Hoxton Academy). Mr. G. had fulfilled a pastorate of nineteen years at Rochdale, where his eloquence and untiring labours had been more than ordinarily conspicuous. Great expectations were formed of his removal to the West Riding, and they were abundantly fulfilled. He was widely engaged in public services, and sustained the cause of religion by his life and labours, whether the occasion were one of controversy or of general religious action. The increase of the hearers rendered a new sanctuary necessary. The congregation removed in 1841 to East Parade Chapel.

On the vacation of Salem Chapel, it was taken by the congregation which had hitherto worshipped at Bethel Chapel, George's Street,* and was restored and improved.

1841. Rev. W. HUDSWELL (Idle Acy.), from Great Driffield and George's Street. No minister was ever more esteemed for pastoral excellency and substantial worth. After a long struggle with failing health, he retired from the ministry (1867) amidst substantial tokens of public approbation. He still survives.

1868. Rev. H. TARRANT, from Sheffield, the present minister.

* Bethel Chapel, George's Street, was purchased by the Independents (1802). Its first minister was Rev. W. BENNETT. 1806, Rev. W. FARMER. In 1816, he removed to Shelton. 1816, Rev. THOMAS GARRARD. He retired in infirm health to Halesworth, where he died. Rev. ROBERT HARPER, from Northowram. 1826, Rev. SAMUEL BELLAMY. Removed to Buckingham, 1828. 1832, Rev. WILLIAM HUDSWELL.

LEEDS — EAST PARADE CHAPEL.

(CONGREGATIONAL.)

This chapel, which is a large and stately edifice of the Doric order, was built for the accommodation of the church heretofore assembling in Salem Chapel. It was opened Jan. 6, 1841. Its pastors have been,

1841. Rev. JOHN ELY, whose ministry here was abundantly successful. Mr. Ely was the author of several works—"Winter Lectures," "Memoir of an Only Sister," and several single sermons, besides pamphlets on several current topics of the day. He died Oct. 9, 1847, æt. 54. His memoir, a beautiful piece of able and affectionate biography, was prefixed to a volume of his sermons by his fellow-student and earnest friend, Rev. Dr. Hamilton. (See p. 195.)

1849. Rev. HENRY ROBERT REYNOLDS, B.A. (from Coward Coll. and the London Univ., and afterwards of Halstead, Essex). Mr. R. was a worthy successor of the eminent men who had preceded him. He was greatly beloved. Failing health, however, cut short his pastoral course, and the hope that a short residence abroad might be the means of recovering his health, proved vain. He resigned in 1860, and took the Presidency of Cheshunt College.

1862. Rev. EUSTACE R. CONDER, M.A. (Spring Hill and Lond. Univ.), from Poole. Mr. C. is the present minister.

LEEDS—ALBION CHAPEL.

(CONGREGATIONAL.)

A single Congregational pastorate has rendered the name of Albion Chapel distinguished, not only in Leeds, but throughout the denomination.

About the year 1814, the chapel fell into the hands of a private individual, who invited Rev. RICHARD WINTER HAMILTON, then a student at Hoxton, to become its minister. His first services were attended by an extraordinary excitement, under the influence of which Mr. Hamilton, though he had been previously reluctant to form such an engagement, consented to become the pastor, after a church had been formed and the chapel placed in trust. Overflowing congregations evinced the popularity of the young preacher, who speedily attained a foremost place among pulpit orators. But this first impression, however strong, was evanescent. "Just then," says Mr. Scales, "a sermon on a public occasion, which he was persuaded to publish, and had committed hastily to the press, exposed him to the most severe and disparaging criticism, which exerted the most disastrous influence on his popularity, and greatly diminished the numbers of his admirers and followers. There is no doubt that in many respects the remarks of his critics were unduly severe, and their spirit culpably cruel. The effect for a while was very discouraging, but the ardent spirit and vigorous powers of the youthful pastor enabled him to brave this untoward opposition, and gradually to overcome its influence, and to establish a still higher reputation on a firmer basis."

Albion Chapel soon became too small for its numerous and increasing

congregation, and it was resolved in 1835 to erect a more commodious sanctuary. Accordingly measures were taken with the utmost energy and liberality, and Belgrave Chapel arose. It was opened Jan. 6, 1836, by sermons from the Rev. R. S. McAll, LL.D. (afterwards published), Rev. Dr. Newton, LL.D., and Rev. T. Raffles, D.D., LL.D.

In 1841, "*Nugæ Literariæ*" was published; a volume which displayed the excursiveness and power of Mr. H.'s highly gifted mind. Not long after he received from the University of Glasgow the diploma of LL.D., and from the Council of the University of New York that of D.D.

Dr. Hamilton's publications were very numerous; too numerous to be catalogued here. Among them his work on "Missions;" the Essay on Education, which in 1844 obtained the Manchester prize; the Congregational Lecture on "Rewards and Punishments," the treatise on the Sabbath, and that on Prayer, besides two volumes of miscellaneous sermons, may be mentioned as illustrating the industry and power with which he upheld the great principles of Christian truth.

He had scarcely completed the almost perfect biographical sketch of his friend Ely, introductory to a volume of posthumous sermons, when he was called to follow him. At the age of fifty-four an attack of erysipelas supervening on a state of exhaustion from excessive labour, terminated his course. He died July 19, 1848, and was interred close to the remains of his beloved coadjutor, leaving a memory which will be long cherished by his brethren and the inhabitants of the town in which he lived. (See p. 179, *et seq.*)

1848. Rev. GEORGE WILLIAM CONDER (of Highbury Coll.), from Ryde, Isle of Wight. Mr. C. left Leeds for Manchester, 1864.

1865. Rev. ROBERT McALL (of Rotherham Coll.), from Hanley, the present minister.

LEEDS—BETHEL CHAPEL, WORTLEY.

(CONGREGATIONAL.)

A chapel was opened in this village in 1787, with the intention of connecting it with the Established Church. But the question of presentation, claimed by the vicar, frustrated the design, and it fell into the hands of the Dissenters. The lord of the manor (J. Smyth, Esq.), who had given the land, closed it against them for some years. It was afterwards licensed, and at length became the property of the Congregationalists at Leeds. A church was formed in 1810. The title of the Independents was, however, resisted, and in 1813 it was consecrated for Episcopal worship.

The congregation erected a chapel, which was opened May 12, 1815. The first pastor (1816) was Rev. H. HART, from Sandysike. He removed in 1818 to Paisley.

1819. Rev. W. ELTRINGHAM (from Rotherham Acy.). In 1820, he left for Harrogate.

1826. Rev. ROBERT LESLIE ARMSTRONG (from Idle Acy.). He was during twenty-five years an earnest and faithful minister. He resigned 1851, and died 1856.

1851. Rev. SAMUEL M. BELL, under the aid of the West Riding Home Mission. Removed 1856 to Newton.

1859. Rev. B. E. WOOD (Airedale Coll.), the present minister.

LEEDS—POTTERNEWTON.

(CONGREGATIONAL.)

A chapel was erected here in 1837. The pastors have been

1837. Rev. JOHN WILCOCK. His ministry began well; but after a time the scene was clouded, and the place became forsaken.

Latterly the ministers have been—

1857. Rev. JOSEPH FOWLER. Left in 1861. Now at Little Waltham.

1864. Rev. H. G. PARRISH, B.A. (London Univ. and Lancs. Coll.). Now at Sittingbourne.

1867. Rev. J. W. ATKINSON (Richmond College, the present minister.

LEEDS—HOLBECK— MARSHALL STREET.

(CONGREGATIONAL.)

By the exertions of the late Rev. John Ely, a chapel was erected in 1836, and opened in the year following. In 1838 a church was formed. The following have been pastors—

April 11, 1839. Rev. JOHN CUMMINS, formerly missionary at Madagascar. He laboured with much earnestness, and removed in 1844 to Stubbin.

Sept. 12, 1844. Rev. JAMES HUGHES MORGAN (of Airedale Coll.). He has been for many years the active secretary of the West Riding Home Mission, and Congregational Union. He is the present minister.

LEEDS—BYRON STREET.

(CONGREGATIONAL.)

A secession from Queen Street during the ministry of Rev. T. Scales purchased the chapel in Byron Street, where a church was

formed, receiving at first the aid of neighbouring ministers, and at length inviting as pastor,

1838. Rev. EDWARD JUKES (of Highbury Coll.). After the ministry of a few years, he removed to Blackburn, and the chapel was subsequently closed.

LEEDS—BEESTON HILL.

(CONGREGATIONAL.)

An Italian style of architecture has been here adopted. The chapel will accommodate about 700 persons, and the cost has been mainly borne by the congregations at East Parade and Queen Street Chapels.

1867. Rev. ALFRED HOLDEN BYLES, B.A. (of Lancs. Coll. and Berlin), is the first and present pastor.

LEYBURN & MIDDLEHAM.

(CONGREGATIONAL.)

"The Congregational chapel at Leyburn was built in 1793, partly at the expense of Mr. W. Hartley, a lay preacher, and partly by individual effort and gratuitous labour." During the first few years the services were conducted by lay agents, among whom were Mr. Hartley and Mr. Brotherton. A student, named Rose, preached for some time, but died before ordination.

1811. Rev. GEORGE BROOKS, (Hoxton Coll.), became the pastor. He remained for thirty-two years, and retired in 1843.

1843. Rev. GEORGE CRAGG. This respected pastor remained till 1847, when he retired to Harrogate.

1857. Rev. JOHN HARLAND, from Seaham, the present pastor.

LIDGET.

(PRESBYTERIAN, NOW UNITARIAN.)

This place, of which mention is made in Heywood's memoirs, was licensed about 1673. Heywood preached in it on March, 1695. Lidget is not mentioned in Neal's list.

Rev. —. ANDREWS.

1766. Rev. JOSEPH MARSHALL. Died after forty-eight years' ministry, 1814. Chapel rebuilt 1768.

1814. JEREMIAH DONNOGHUE succeeded. He was originally a Catholic priest. The chapel is now Unitarian.

LIGHTCLIFFE.

(CONGREGATIONAL.)

There was early preaching in Lightcliffe. The early minister was Rev. JONATHAN WRIGHT, who was ordained in Horton, Bradford, in 1694. He married a widow of Rev. W. Courlass,* rector of Mars-ton. He received aid from the Stretton fund. After Mr. Wright's death, the preaching, which seems to have been in a private house, was discontinued. He was probably related to Joshua Wright, O. Heywood's friend.

A chapel, erected in 1823, by a body of Primitive Methodists, was purchased by the Independents. The services were conducted by

* Dorothy, daughter of Bryan Dixon, of Hunslet Lane, Leeds, was born 1665. Her memory was extraordinary. She could bring home the greatest part of a sermon she had heard, as well as if it had been written in short-hand. This recommended her, it seems, greatly to ministers, by whom she was much sought after. She married for her first husband Rev. Wm. Courlass, Rector of Marston. —Thoresby's Leeds, 612.

students for several years. The ministers have been—

Circ. 1830. Rev. ANDREW SAWYER. About 1840 the chapel was closed for a year.

1841. Rev. HANLEY PICKERS-GILL.

1844. Rev. GEORGE SWANN.

Rev. EDWARD G. CECIL. Mr. C. left for Surrey Chapel, London, 1854.

1855. Rev. JOSEPH HOYLE, B.A. (Airedale Coll.), from Pickering. He removed to Staindrop, Jan., 1863.

1864. Rev. JOHN THOMSON (Edinburgh and Glasgow), from Beaminster, who is the present minister.

LOFTHOUSE CHAPEL.

(CONGREGATIONAL.)

This chapel was erected in 1828. The successive ministers have been—

1829. Rev. JOHN RAINE.

1832. Rev. JAMES BRUCE. In the beginning of Mr. Bruce's ministry a church was formed

1835. Rev. B. LONGLEY.

1838. Rev. JOHN RAMSAY.

1848. Rev. J. E. EVANS.

1855. Rev. N. WOODCOCK.

1857. Rev. E. REEVE.

1860. Rev. F. LAURIE, the present minister.

LOXLEY.

(SEE SHEFFIELD.)

LUDDENDENFOOT.

(CONGREGATIONAL.)

Preaching was begun among this increasing population in 1851, by the conjoint ministers of Booth,

Sowerby, and Sowerby Bridge. At length Messrs. Whitworth, whose factory is near, resolved to build a chapel and dwelling-house, which, with all appurtenances, cost between £5000 and £6000. The chapel was opened April 22, 1859, and a church was formed.

1859. Rev. ARTHUR HALL (New Coll.) was the first pastor. His ministry was very energetic and active. He removed to London 1863.

1864. Rev. S. D. HILLMAN, (New Coll.), the present minister.

LOW-ROW.*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

About the year 1690, or earlier, Philip Lord Wharton fitted up a shooting-box, called "Smarber Hall," situated near Low-row, five miles distant from the parish church at Grinton, to be used as a place of worship for "Protestant Dissenters." His lordship also gave two parcels of land in the county of Westmoreland, the rents of which were to be paid to the minister. One of these pieces of land is situated in the parish of Ravenstonedale,—the other in the township of Nateby, in the parish of Kirkby Stephen, and both are freehold. As far as can be ascertained, the following have been pastors of this chapel:—

1690. Rev. J. HOLLAND, of Frankland's Academy. He left Low-row in 1694, for Norton, near Sheffield, and died in 1701.

Rev. JAMES TAYLOR, of Frankland's Academy. Buried 1713.

1712. Rev. J. BURGESS. He removed 1725 to Darwen.

* Communicated by Rev. J. Boyd.—Scales' Scott, vol. i. p. 56.

1725. Rev. TIMOTHY GARDNER, a pupil of Rev. Dr. Dixon, Whitehaven, from St. Helen's. He died in 1765, æt. 73. Probably an Arian.

1766. Rev. JAMES BENN, (of Kendal Academy), from Blakley. Died May 2, 1782, æt. 57. He was son-in-law to Mr. Gardner.

1782. Rev. ASHLEY MEANLEY, (of Warrington and Daventry Academies), from Nantwich. He left, Nov. 1786, for Hucklow, and died at Stannington, near Sheffield.

1787. Rev. DAVID SIMPSON, (of the Universities of St. Andrew's and Edinburgh), from Holcomb. He died March 22, 1808, æt. 69.

1807. Rev. JOHN ALLASON, (of Homerton Academy), from Up-pingham. He was at first assistant to Mr. Simpson, whom he succeeded. He died in 1836.

In 1809 a new chapel was erected, the site being given by Rev. T. Smith, then lord of the manor.

1836. Rev. DANIEL DAVIS, (of Rotherham College). He remained only one year and six months.

1838. Rev. JOHN BOYD, (of the University of Edinburgh), from Appleton-wiske. He still survives.

"The land is now held in trust as follows:—Mr. Boyd is to let and receive the rents so long as he remains the minister of the chapel, and at his retirement or death the trustees are to have the letting of said land, and to receive the rents, which they are to pay to the minister of Low-row Congregational Chapel, as his salary in all time to come. On the death of any of the trustees, the appointment of new trustees to fill up vacancies rests entirely with the members of the church and seat-holders, male and female; but none

can be elected a trustee in future unless he is a member of a Congregational church in England. The new trustees who are put in trust for the minister's house, Smarber Hall Chapel, the land in Westmoreland, and the present chapel at Low-row, are the following:—viz., Edward Broderick, of Summer Lodge, Swaledale, gentleman; John Knowles, of Gorton Lodge, Low-row, gentleman, (who were the two surviving trustees of the chapel); James Knowles, of Paradise, Low-row, gentleman; James Law, Esq.; Silas Scott, Esq.; and J. A. Clapham, Esq.; all of Bradford; Wm. H. Conyers, Esq.; Thos. D. Yates, Esq.; and G. Scotson, Esq.; all of Leeds; John Louis Crossley, Esq., of Halifax; Titus Salt (the younger), Esq., of Saltaire; Richard C. Allen, of Hawes, in the parish of Aysgarth, gentleman; and Thomas Hunt, of Whitaside, in Swaledale, yeoman.

The present chapel being in great need of a thorough renovation, it is now proposed to make an effort to have it put in good repair, and rendered more comfortable, and also, if possible, to have the burying-ground attached to the chapel enlarged, which it is earnestly hoped may soon be accomplished.

The following notice respecting Low Row is found among the Scales' MSS.:—

"The endowment left by Lord Wharton to Smarber Hall Chapel was in great danger of being lost, but was secured by passing successively through the hands of three ministers. Mr. Taylor's only daughter married Mr. Gardner. His only daughter married Mr. Benn, who, on his father-in-law's death, left Blakley for the express

purpose, and settled in Swaledale, when having just completed an undisputed possession of sixty years through Taylor, his daughter, and granddaughter, he died, in 1782. His daughter, afterwards Mrs. Stewart, of Low Row, most honourably fulfilled her father's intentions by making over the estate in trust to the Trustees of Lady Hewley's Fund, to be managed for the benefit of the congregation."

MALTON.

(PRESBYTERIAN, NOW UNITARIAN.)

Among the ministers have been the following—

In 1730, Rev. HANANIAH ELSTON.

In 1773, Rev. — THOMPSON.

In 1786, a new meeting-house was built, the previous one having been shut up for eighty years or more.

Rev. — BARTLETT, assisted by Presbyterian and Independent funds.

The place ultimately became Unitarian.

MALTON.*

(CONGREGATIONAL.)

Congregational dissent had its origin in Malton in the year 1773. In this year a chapel was erected, at the opening of which Rev. — Bottomley, Scarborough, preached. He took much interest in these early movements.

The following is the list of pastors—

Rev. — MELDRUM, from Scotland, the first pastor.

Rev. — SUGGIT.

Rev. — BARTLETT. After several years' ministry, he adopted Unitarian sentiments. In consequence of this change, a new chapel was built, principally at the expense of Mr. J. Ryder, corn merchant. In this chapel the first minister was,

1815. Rev. W. GREENWOOD, from Idle Acy. He resigned his charge in 1827.

1830. Rev. E. GATLEY, from Brigg, educated at Rotherham.

1843. Rev. G. SCHOFIELD.

Oct. 11, 1857. Rev. D. SENIOR, from Selby. During the pastorate of Mr. S., the chapel, which was out of repair, was restored at an expense of £550. It was altered and entirely reconstructed to gain a school-room, without decreasing the chapel accommodation. This alteration was stimulated by J. Crossley, Esq., who behaved with his usual liberality.

Mr. Senior retired from the pastorate July 11, 1867, and is now living at Ovenden. On his removal a purse of gold was presented to him by friends of different denominations—a mark of their esteem and love. The number of church members at Malton is 47.

MARKET WEIGHTON.

(CONGREGATIONAL.)

The congregation here originated in the efforts of several neighbouring ministers—Tapp, Kershaw (Baptist), Mitchinson (Church of England), and others. It was afterwards carried on by local preachers from Fish Street, Hull. The chapel was erected in 1808, and galleries were afterwards added. The pastors have been—

1809. Rev. THOMAS HICKS (of Hackney Acy.), the first pastor.

* By aid of Rev. D. Senior. Rillington, Rytton and Norton have been branches of the congregation at Malton.

He united Market Weighton with Pocklington, where he lived. He left for Doncaster, 1814.

1814. Rev. — GRAY (of Rotherham Coll.). He remained only a year, and then resigned his ministry.

Students from Rotherham now preached during some time.

1815. Rev. THOMAS STOTT (of Rotherham Coll.), from Reeth. His ministry was brief, and he removed to Holderness.

The chapel was now partially closed, and the congregation almost ruined. A new church was however formed, who invited—

1818. Rev. GEORGE FLOCKER. Mr. F. laboured blamelessly for twenty-eight years, and died April, 1846.

1847. Rev. JOHN GEORGE. He remained four years, and left for Delph in Nov., 1851.

After some months' interval, the Home Missionary Society sent—

1852. Rev. F. W. COX. He remained till May, 1857, when he accepted a call from the Colonial Missionary Society to Adelaide, South Australia.

1857. Rev. E. H. DAVIES. In 1861, he left for Tipton, and is now at Birstall.

1861. Rev. S. JONES (Cotton End Acy.). He removed to Gosport, 1866.

The pulpit is now vacant.

MARSDEN, YORKS.

(CONGREGATIONAL.)

Of the early history of the congregation here, we possess no authentic information.

The following names of pastors are ascertained—

1798. Rev. SILVANUS SHAW.

Mr. S. died May 29, 1824. During his ministry a chapel was erected (1805) capable of containing 320 hearers.

1825. Rev. JAMES BOND, from Clayton West. Mr. Bond died March 25, 1856. Mr. B. was on the Hewley Fund.

1856. Rev. HANLEY PICKERSGILL, from Lightcliffe. Mr. P. left for Wrexham, 1860.

1862. Rev. F. WILSON. Removed to Haslingden, 1862.

1864. Rev. THOMAS W. HOLMES, from the Methodist Free Church, the present minister.

In the course of the year 1867 a neat and commodious parsonage house was erected.

MICKLEBY.*

(CONGREGATIONAL.)

This congregation had its origin in the house of M. Trowsdale, Esq., of Ugthorpe, a neighbouring village, where, in 1803, Rev. J. Arundel, then minister of Silver Street Chapel, Whitby, held occasional religious services. It was resolved to engage a suitable person to preach, and to evangelize the surrounding villages. The Rev. M. Docker was employed for that purpose in 1809, and his services were greatly blessed. The foundation of the present chapel was laid in 1811. The ministers have been—

1813. Rev. — MAITLAND. During his residence a Sunday-school was commenced.

Rev. — SUGDEN. "A man of missionary spirit."

Rev. J. HAIGH. Here in 1824.

Rev. — AIDEN. He continued three or four years.

* By aid of Rev. J. Jefferson.

Rev. W. HACKETT. His ministry lasted for ten years.

Rev. W. BEARPARK, who preached for eleven years.

1861. Rev. R. S. LEWIS. He removed in 1865 to Nantwich.

No minister was appointed for two years.

1867. Rev. J. JEFFERSON. The present minister.

There are several neighbouring villages under pastoral inspection.

MARTINTOP.

(CONGREGATIONAL.)

This congregation was begun 1816. The church was formed August 11.

The pastors have been—

1837. Rev. ROBERT ABRAM. Came to Martintop the 26th day of October, was ordained the 3rd day of July, 1838, and left Martintop in May, 1843.

1843. Rev. EBENEZER SLOANE HERON. He was ordained in May, 1846, and left in Nov., 1848.

1853. Rev. JOHN DEAN. He was ordained June 5th, 1855, and died at Martintop, January 9th, 1857.

WILLIAM JOWETT came to preach at Martintop in 1860, and left in 1861.

The pulpit is now vacant.

MEXBOROUGH.*

(CONGREGATIONAL.)

About the year 1860 some of the members of the church at Mx-borough went on Sunday mornings

to Mexborough, a populous village, about six miles' distance, to conduct a Sabbath-school, and to hold meetings for prayer and reading the Scriptures. A small chapel belonging to one of the Methodist societies, was rented, and a congregation gathered. In 1866-7 a new chapel was erected.

MIDDLESBOROUGH.*

(INDEPENDENT.)

The chapel here was erected in the year 1838. The church was organized Dec. 20, the Revs. J. C. Potter, G. Swann, W. Haigh, J. Boyd, and Knox taking part.

The successive ministers have been—

1838. Rev. N. O. BURGESS. His stay was short.

Mr. Fairfax was invited to take a year's pastorate, but after six months his health gave way.

1839. Rev. — THOMPSON. Mr. T. resigned his charge Sept. 12, 1841.

1842. Rev. CHARLES BINGLEY (Airedale Coll.). Mr. Bingley removed in 1851 to a church at Crewe.

1856. Rev. H. P. BOWEN (Airedale Coll.).

On the 28th March, 1856, the foundation-stone of a new chapel was laid by Isaac Wilson, Esq., of Menthorpe Hall. The chapel was opened in the same year.

Mr. Bowen resigned March 4, 1858, for Brentwood.

1858. Rev. DANDSON BLACK. He resigned in 1864.

Jan. 7, 1866. Rev. JAMES CHADBURN (Airedale Coll.). The present minister.

* Communicated by Rev. Dr. Falding.

* By aid of Rev. J. Chadburn.

MIXENDEN.*

(PRESBYTERIAN.)

The Rev. Nathaniel Heywood, brother of Oliver, was, during some time before his removal to Ormskirk, the devout and useful incumbent of Illingworth Church, and was useful in all the surrounding neighbourhood. But the Nonconformist congregation at Mixenden began in the labours of Rev. M. Smith, M.A. This laborious man was born in York in 1650, introduced to the ministry by Rev. Ralph Ward, and was afterwards a graduate of the University of Edinburgh. His first settlement was at Kipping. Extending his ministry to the neighbouring parts, he began to preach at Mixenden on week-days, at the house of John Hanson. The congregation gradually increased and began to demand Sunday services, and Smith, during some time, divided his labours between Kipping and Mixenden; much to the dissatisfaction of the former congregation. He was not, however, yet ordained. On James II.'s declaration for liberty of conscience, it was resolved to hold an ordination at Heywood's house, Smith being one of the several candidates. The people at Thornton, however, made objections; claiming that Smith's ordination should be in the midst of his flock. The service was consequently postponed. Smith was afterwards ordained alone at the house of John Berry, Shuckden Head, midway between Thornton and Mixenden. Ultimately, after much contention, Smith relinquished his charge at Thornton, though he did not cease to be a frequent preacher there; and he settled at Mixenden, where he possessed property, preach-

ing alternately at Mixenden and Warley.

In a memoir (written by his son) prefixed to a volume of his posthumous sermons, it is stated: "The civil government had made it unlawful for Nonconformists to hold any public assemblies, which obliged them to fly here and there for safety, preaching frequently in the night, and undergoing many hardships. Yet he weathered all difficulties and quickly gathered a flourishing congregation. He was frequent in prayer; he had the strongest affection, and a most ardent desire to do good, which fired him with an uncommon zeal and an unwearied application to industry in his blessed work. He was not afraid to reprove wickedness sharply in whomsoever he saw it, and dealt faithfully with souls. He took spirit and life with him into the duties of God's worship. The Lord's Day was his delight. He prevented the morning watch, and in the cold and darkness of winter he forsook his bed many hours before day to celebrate the praises of God. He was willing to spend and be spent for the good of souls.

"He found a people as rude and uncultivated as the soil they inhabited.

"Many never went to any place of Divine worship, the few Dissenters from the establishment were rigid Antinomians, and he at first had only one man to encourage his preaching."

(M. Smith was married to a daughter of Lieutenant Sharp, of Horton, cousin to Rev. T. Sharp, of Leeds. His wife's grandfather had been concerned in several engagements on the Royal side, in one of which he was wounded in the head. After the death of

* Aided by the Rev. B. Dale, M.A.

Charles I., he would never suffer his beard to be shaved.)

The character of this exemplary man has suffered much from the representation of Joseph Lister, who, being a deacon at Kipping, may be well supposed to have imbibed the prejudices of the people around him. They were doubtless vexed at having lost so able a minister, though the style of Smith's preaching seems to have been too little doctrinal for their perfect satisfaction. Smith's sentiments were, indeed, inclining to Baxterianism,* and he probably cared more to preach practice than theology. "Practical godliness," he says in a letter, "is our principal concern." He describes himself as being "neither a Calvinist nor an Arminian, but one that treats *in mediâ viâ*."

Smith suffered much from persecution at Mixenden, as at Thornton; he preached at uncertain hours, often in the night; but though soldiers were frequently sent to apprehend him, he always escaped. Sometimes, for greater security, he and his people met in the sequestered ravine, called "Binns'-hole."

The first chapel appears to have been erected about the period of the Toleration Act. This building was afterwards converted into cottages, and is yet standing, known by the name of "The Old Chapel."

The second meeting-house was erected in 1717 at Moor End (site of present chapel), on Smith's own estate, and, it is believed, at his sole expense. It is distant a

half-mile from the former, and being in the direction of Warley, is conjectured to have been so placed more for the convenience of the minister (who preached at both places) than for that of his flock.

Smith educated several students for the ministry, who aided him in his frequent and apostolical labours. (Among others Accepted Lister.) After his death, a wholesale destruction of his papers took place, they being profusely sold to shopkeepers and others.

We have elsewhere referred to Smith's "Treatise on the True Nature of Imputed Righteousness," which awakened not a little clamour at the time of its appearance. Mr. Joshua Wilson speaks of Smith's work, and says, "It appears that the plan of doctrine he endeavours to establish is the same with that of Mr. Howe, Baxter, &c."

In this opinion Mr. Scales seems to have concurred, for he is stated to have said in a conversation with Mr. Preston, that "instead of branding Mr. Smith's memory with heterodoxy, he believed him to be more orthodox than Oliver Heywood himself." It may admit, however, of doubt whether Smith fully held Evangelical doctrine, though he was a most popular, animated and eloquent preacher. His departure, however, if any, could not have been very wide, as the doctrine of Atonement is clearly set forth in his writings. If he erred, it was not upon that point. Mr. Preston says, in reference to his published sermons, "He speaks much of repentance and of a new life, but he says nothing of a new heart."

In the latter part of his life, when age and infirmities had

* Smith says, in a letter (to Thoresby), "Election is God's purpose, now revealed in His Word, of saving every sinner, through Christ, who repents, believes, and obeys."

gathered over him, Smith was assisted by his son, who left Warley to be near him.

In 1732, Nathaniel Skelton gave 20s. yearly for the benefit of the "preaching minister."

Smith died 1736, having been minister fifty years. He bore his last affliction with much patience, and his dying scene was peculiarly touching and edifying.

He was a recipient for many years of the fund administered by Mr. Stretton. In a letter to Thoresby, he describes himself as receiving from his two congregations 10s. per day (*i.e.* Sunday). He had also £10 per annum from Lord Wharton, through Heywood.

1736. Rev. JOHN SMITH, son of the preceding, who had been previously minister at Warley. He remained at Mixenden seventeen years, after which, he removed to Chapel Lane, Bradford (1753). He died in 1678, and was buried at Mixenden. He gradually verged into Arianism in his later years.

1753. Rev. JAMES RITCHIE, M.D., from Alton. Arianism was still the doctrine of the pulpit, and the congregation became very small. Ritchie published "A Criticism on the Modern Notion of Sacrifice," in answer to Dr. Taylor and others. (This work was well spoken of by Dr. Magee.) He also prepared for the press an elaborate treatise "On the Peculiar Doctrines of Revelation and the Jewish Sacrifices," which his widow published by subscription after his death (1763). He resided at Shawbooth, and did much good as a physician.

One of Ritchie's elders was Benjamin Patchett. He published in 1759 "A short Inquiry into the proper Qualification of Gospel Ministers: with some Directions how we, who are hearers, may

know whether the Doctrines our Ministers deliver from the pulpit are according to God's mind and will, or not." This man was in the habit of calling out to the minister in the pulpit when anything displeased him. He was much respected and feared.

1764. Rev. THOMAS EVANS, from Denbigh. He is reported to have been an Unitarian. He was probably an Arian. After fifteen years' ministry he died, at the age of 65, May 25, 1779. He kept a school in the Old Hall. He was on the Hewley list, 1774.

"To Mixenden belongs the honour of originating one of the first Sunday-schools in England, and perhaps the very first in the parish of Halifax. And this school was probably commenced during Mr. Evans's pastorate, some years prior to the first school established by the celebrated Robert Raikes. Mr. Raikes's first school was not commenced till 1781; the one at Mixenden was begun several years before that time,* and it is not at all unlikely but that many schools of a similar kind were held in different parts of the county before Raikes gave notoriety to them as a public journalist. An old MS. in possession of the writer states: "That one Abram Burns was a Sabbath-day teacher, and was paid a trifle for his labour," and that "Benjamin Patchett, yeoman, assisted as a free teacher." Dr. Watts's Catechisms and the 'Assembly's Catechism' were used in the school; and between the services on the Sabbath Mr. Evans frequently collected the children together in the aisles of the chapel to impart scriptural instruction to

* See page 158.

them, and examine in the catechisms.”*

1780. REV. DAVID GRONOW (Unitarian). He remained only two years. He was a Welshman. He seems, from his entries in the church registers, to have only imperfectly understood and written the English language.

In 1780 a house and land were given by G. Stansfeld, Esq., Sowerby, for a minister's house and a school-room.

1783. REV. DANIEL JONES. He spent eight years at Mixenden, with little credit to his ministry. “The disadvantage of reading sermons was seen in his case. One Sabbath morning he left the chapel while the people were singing, telling the precentor to continue doing so till he returned, while he ran nearly half a mile to Sandysfore to fetch his forgotten sermon, and as the house was shut up, the family all being at the chapel, he put a little boy in at a small window behind the house, telling him he would find the missing sermon on his desk.”† Mr. J. left Mixenden, March 1791.

1791. REV. JAMES RATTRAY, from Scotland. He was a zealous Calvinist, little to the satisfaction of his hearers. He is said to have been “starved out.” He removed to Sheffield, 1793.

1793. REV. JOHN BATES, from Stainland. He had been formerly a General Baptist, and afterwards a local Wesleyan preacher. He seems to have had no definite ecclesiastical opinions. He was on the Hewley List, 1795. He left in 1796 for Northowram.

1797. REV. DAVID HOWARD. He had been a local Wesleyan preacher at Ripponden. He was never ordained, but exchanged with Mr. Harrison, of Allerton, on communion-days. He engaged in business, but was unsuccessful. Some of the hearers wished Mr. Bates to return. After a contest for the pulpit, Mr. Bates became a second time the pastor, and Mr. Howard settled at Wortley, 1802.

1802. REV. JOHN BATES (the second time). He kept a school in Halifax. Published notes on the Bible, and some abridgment of Baxter's works. He remained thirteen years, till his death, April 23, 1815, æt. 63.

During his pastorate the chapel was rebuilt, 1810.

1816. REV. ABRAHAM CLARKSON (Idle Acy.). A part of the congregation desired to have the services of Mr. J. O. Bates, son of the preceding minister, and a separation took place, the seceders joining the Wesleyans. Mr. Clarkson organized a church, but the division rendered his stay uncomfortable, and he left, before being ordained, Sept., 1817, for Bingley.

1819. REV. WILLIAM GIBSON, from Idle Academy. After accepting the invitation from Mixenden, he stayed, with strange indifference, some months at Sutton, near Thirsk. He at length took the pulpit, and was ordained. But differences arose, and after a time he left for Whitworth (1821).

1823. REV. JOHN PRESTON, from Idle Academy. During his ministry (1836) the chapel was rebuilt on a larger scale. Mr. P. removed to Warley, in 1841, and died 1853.

1842. REV. ISAAC BRIERLEY (Pickering Acy.). The grave-yard was now enlarged, and the debts on the chapel and school-room removed.

* Rev. J. Brierley, “Cong. Register,” 1863, p. 153.

† “Cong. Register for West Riding,” 1863.

In the Bi-centenary year the chapel was beautified. Mr. B. removed to Great Ayton 1864.

The pulpit is now vacant.

MORLEY—OLD CHAPEL.

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The old chapel at Morley stands in an imposing situation, being placed on an eminence which presents a commanding view of the adjacent country, whilst it is easily accessible from the town itself. It has recently undergone considerable alterations. These have doubtless added much to its substantial comfort, but they have also diminished the antiquarian interest with which it was wont to be regarded. The removed old chancel, now replaced, seems to have been part of a Saxon church. About the time of Elizabeth, a tythe-barn appears to have been added. When increased population rendered a larger church necessary, the barn became the church, and the chancel was employed as a vestry and school-room. At a later period they were thrown together.

Morley originally possessed the church for the parish of Batley. When the parochial arrangements were altered, and the church at Morley became a chapel of ease to Batley, the advowson of Morley passed into lay hands, and ultimately into the possession of Saville, Earl of Sussex, a distinguished political Presbyterian, who then resided at the ancient seat of his family, Howley Hall, now in ruins. For a time, shortly before the Commonwealth, the chapel was used for Divine service, but appears to have been afterwards disused. When Presbyterianism had asserted

its supremacy, in the 9th year of Charles I., 1640, the chapel, together with the glebe, and a parsonage house, was leased by this Earl of Sussex, Stafford's unrelenting opponent,—“for the use and benefit of a preaching minister;”—that term marking a distinction between those who preached and those who merely read prayers and homilies. At the Restoration, it was claimed by the Established Church, whose members, for a time, used it for worship,* but the Trustees still kept possession of the house and adjoining land, and maintained their right to the chapel itself.

After the Toleration Act, the possessors of the house celebrated religious worship for a time in the parsonage, which was then rebuilt, and licensed to be used as a meeting house. In the mean time, as there was no pecuniary provision for a clergyman at Morley Old Chapel, and as the attendance at the services held there was extremely small, the arrangement for worship, according to Episcopal forms, seems to have worn itself out, and between 1693 and 1698 the building fell again into the hands of its former Presbyterian proprietors.

About the beginning of the seventeenth century, Rev. Samuel Wales is mentioned as minister at Morley. He was probably the son of John Wales, of Idle, and brother to Elkanah Wales, of Pudsey. He was an earnest and zealous Puritan, an intimate friend of Lord Wharton, and was one of those who led the way to the nonconformity of later times.

* The king's coat of arms, with the date 1664, a Prayer-Book of the reign of James II., and sundry mottoes, some of which are evidently directed against Nonconformists, are still preserved.

It is doubtful who was the first pastor of the dissenters at this place. Calamy mentions a "Mr. Etherington, of Morley," who conformed, and settled at Bramhope. After the passing of the Five-mile Act, Christopher Nesse retreated from Leeds to Morley, where he probably preached in private. His stay does not appear to have been long. Before this, in 1661, he had become a member of the Congregational church at Topcliffe. In coming to Morley, therefore, he seems to have sought a familiar home. From hence, Nesse removed to Hunslet, where he preached and taught a school in his own house. He was soon chosen pastor of the newly-formed Congregational church at Leeds. Duntun speaks of him as "a man of considerable learning, but who labours under some unhappiness in his style." (See Call Lane, Leeds).

After Nesse, the Rev. T. Sharp, M.A. (see Bradford) preached at Morley, continuing, probably, to reside at his own house, Little Horton. He afterwards became pastor at Leeds. (See Mill Hill, Leeds.)

About this time, Rev. David Noble, "a learned man," resided at Morley, and gave education to youth. Joseph Lister placed his son David under his care, about 1673, and Oliver Heywood his two sons. Noble is spoken of as "a diligent, faithful man." He often preached in the vicinity, as at Topcliffe and at Kipping, where the sum of 5s. is attached to his name for an occasional service. (See page 272.)

1674. REV. SAMUEL BAYLEY is described upon his tomb-stone at Morley as "Minister of the Gospel at Morley and Topcliffe." He was certainly pastor of the church at

Topcliffe, though he preached much at Morley, where he originated a monthly exercise. Being rich, he could afford to receive and entertain those who were engaged. At these exercises Heywood was a frequent preacher. In 1669, he records an incident which must have taken place in the old chapel itself, though how Heywood was admitted within its walls, when it was occupied by the Episcopalians, we do not know. In the neglect of Episcopal services, perhaps the inhabitants would occasionally welcome the services of a Nonconformist. So Heywood had found it at Coley, and such seems to have been the case here.

"June 26" (1669) "I preached at Morley. When I was in the pulpit singing a psalm, Mr. Broadhead, vicar of Batley (to which parish Morley belonged) comes up tossing among the crowd up the alley, and got with much ado to the clerk; bade him to tell Mr. Heywood to come down, and let him have his own pulpit, and then hasted away to Batley; told Justice Copley what a multitude of people there were at Morley, hearing a Nonconformist; he took no notice of it; bade let us alone; and so, through God's mercy, we enjoyed the day quietly."—Hunter's "Heywood," p. 211.

Bayley died early, Dec. 6, 1675, æt. 27.

A tomb-stone is erected in Morley Old Chapel-yard to the memory of Rev. W. Hawden, ej., Broadsworth. After some changes of residence, imprisonment, and loss of sight, he abode for some time at Wakefield, and was buried at Morley, 1669, æt. 88. It is not known whether he was the minister at the old chapel, but the supposition

would fill a gap otherwise unaccounted for.

We have next mention made of Rev. ROBERT PICKERING, M.A., born at Kippax, ej. Barley Chapel, Selby, afterwards chaplain to R. Dyneley, Esq., Bramhope. He died 1680, æt. 44. On his tombstone at Morley it is recorded—"He accounted himself the meanest servant in the work of Jesus Christ."

1688. Rev. JOSEPH DAWSON, ej. Thornton. He was the son of Abraham Dawson, Morley. He was ordained at the first Nonconformist ordination at Manchester, and was intimate with O. Heywood. A. Dawson had been charged by Ralph Oates as an accomplice in the Farnley Wood plot. The accusation does not appear to have touched the son, probably because it was not believed of the father. Dawson was a pious, zealous, affectionate man, intent upon his great work, and though a sufferer from poverty, never complaining, nor regretting his choice of Nonconformity.

The Scales MS. copies an autograph letter, once in the possession of the late Mr. Upcott, from John Coppendale (Morley) to Mr. Stretton. It is a plea for relief to Mr. Dawson, who was desirous, it appears, to settle wholly at Morley, being old and infirm. He was then preaching once a fortnight at Birstall. He had received an invitation to take alternate services at Halifax with Mr. Priestley, then very young, but had no desire to leave Morley. Yet his people could only raise £24 per annum. Jan. 4, 1696.

He had six sons, one of whom, Eli Dawson, was minister of Little Horton, Bradford. Eli Dawson had again seven sons, five of whom conformed. Three of them proved worthless, one eminently good. This

conformity was a subject of great regret to the family and friends. Hunter (MSS.) relates that it was mainly owing to the persuasion of Dr. Leigh, Halifax, and that the question being asked of Dr. L., "Was it to make them better men that you did it?" he replied, with good humour, "No, it was to make us better!" So great was the indignation which this conformity occasioned, that when an application was made on behalf of Joseph Dawson (Idle) for assistance of a fund to educate him at Glasgow, it was deemed necessary to certify that he was not one of the same family.

Rev. Jos. Dawson died 1709, æt. 73, and is buried in the Morley Chapel-yard.

1709. Rev. TIMOTHY ALDRED. A scholar, who devoted much time to his studies. He was a recipient of the Hewley Fund. Mr. A. was energetic in opposition to Wesley's doctrine of Christian perfection. In his time the chapel was under-drawn. It is said that during the fifty-four years he remained pastor, he was only once absent from his pulpit. He resigned his office, 1763. Neal describes him as having 450 hearers, 1715. His wife was Mary Wilson, a widow.

Mr. A.'s successor was Rev. THOMAS MORGAN, from Delph, who accepted the pastorate in 1763. He appears to have left his former sphere because his people thought that he was not fully Evangelical (it may be presumed he was a "Baxterian") and he created the same feeling among some of his flock at Morley. A division accordingly took place, and a separate congregation was formed (see p. 323). Mr. Morgan was under no suspicion of heterodoxy as it regards the

Atonement, for among other tracts, he wrote, "An Appeal to the Common sense of Plain and Common Christians on behalf of the Old Christianity of the Gospel," which drew Dr. Priestley, then at Leeds, into the conflict, in Wright's "Leeds' Intelligencer." Mr. Morgan was the oldest Presbyterian minister in the West Riding, and extremely able, popular, upright, and useful. In consequence of paralysis, he resigned his ministry in 1794, and died Sept., 1799, æt. 80. Mr. Morgan is said to have had a very fine person, "his demeanour the most reverend and dignified," says Scatcherd, "I ever beheld." During the earlier part of his life he associated much with the Unitarians, till roused by the extreme opinions of Dr. Priestley. Mr. Morgan's son was librarian to Dr. Williams's library.

1795. Rev. SAMUEL LUCAS, pastor. He was from the Academy at Daventry, and brought with him no bias towards Calvinism or Trinitarianism, though he did not push his opinions to extremity. On an invitation from Pontefract to become chaplain in the family of Mr. Milnes, of Ferry-Frystone, who had once lived at the Hall at Great Houghton, he left Morley in 1806. He died suddenly Dec. 30, 1821.

1807. Rev. Mr. DUNCAN. After an unsuccessful pastorate, partly caused by the Unitarian sentiments prevalent in the now small congregation, he retired 1815.

1817. Rev. ABRAHAM HUDSWELL, from Bingley, pastor. His plain, earnest, effective ministry rallied the congregation, and re-established Evangelical sentiments, bringing the church once more into union with other bodies of

the Congregational order. He remained pastor during twenty-two years, and died Feb. 27, 1838.

1838. Rev. JOSEPH FOX, resident at Leeds, ministered as pastor. He resigned his charge in 1841.

1842. Rev. JOHN MORRIS, who continued till 1854, when he accepted the Professorship of Brecon College. Still surviving.

1854. Rev. JAMES WONNACOTT. His ministry continued till 1859, when he left for Hertford.

1862. Rev. F. BARNES, B.A. (Spring Hill and Lond. Univ.). Left for Birkenhead, 1865.

1865. Rev. G. SOUTHEY, B.A. (Spring Hill and Lond. Univ.), the present minister.

Among those interred in the burial-ground of the Old Chapel, Morley, are William Thompson, ob. 1675; Dorothy, daughter of the poet Waller, a dwarf, sent down into the North for her health, ob. 1717; Lady Loughborough, wife of the Lord Chief Justice, ob. 1781; Abraham Dawson, ob. 1671; Nehemiah Wood, of Gildersome, who married one of Major Greatheed's daughters, ob. 1707; and Henry Greatheed, his son, ob. 1718; the Reynier family, John Scurr (see Leeds), and many others whose history possesses some interest.

MORLEY—REHOBOTH.

(CONGREGATIONAL.)

1763. A division took place at the old chapel, at the coming of Rev. T. Morgan, which resulted in a new erection — completed in 1764.

1764. Rev. JOHN PARISH, the first minister. He died 1782.

1782. Rev. JOSEPH SOWDEN

(Trevecca Coll., from Truro). He accepted an invitation to Booth in 1784.

1784. Rev. THOMAS CLOUGH. He was invited to Booth, but declined.

1825. Rev. J. HESELTON.

1828. Rev. JOHN CALVERT (Idle Acy., from Colne). Died 1847, æt. 60. A good and faithful man. He laboured at Morley 19 years.

During his ministry the chapel, minister's house, and graveyard were seized by the Earl of Dartmouth, because the people worshipping there refused to pay church-rates. At this time the present chapel was built, and a new house for the minister.

1849. Rev. JONAH REEVE. (Highbury Coll.). From Upper Mill. Removed to Stowmarket 1858.

1861. Rev. W. ORGAR, from Bingley. He left 1864.

1865. Rev. JOHN JAMES (from Hinckley). The present minister.*

MORLEY—ZION CHAPEL. †

(CONGREGATIONAL.)

In the end of the last century, under the ministry of the Rev. T. Clough at the preceding chapel, a division of the congregation took place, and some members, disaffected to Mr. Clough's ministry, withdrew and formed another congregation at Churwell. A chapel was built here in 1804, called "Daffield Chapel." The pastors have been—

1804. Rev. N. DICKENSON. He was never ordained, but was very acceptable and useful. He died 1846, æt. 73.

* Aided by Rev. J. James.

† Aided by T. Dodgson, Esq.

The pulpit was occupied for some years by occasional preachers.

In 1850 the congregation removed to Morley.

1857. Rev. RICHARD HARRIS (Hoxton Acy.), from Westbury. Mr. Harris left for Leeds, 1860.

1862. Rev. D. W. ROE (from Gainsborough). Mr. Roe removed 1867.

The pulpit is now vacant.

MUSTON.*

(CONGREGATIONAL.)

This chapel was erected in 1815.

The first minister was

Rev. JOHN CAPPS.

The present is

Rev. LUKE NICHOLS.

NEWTON-IN-BOWLAND.

The chapel in this place was built by Mr. Richard Lee, of Birkit, in the year 1696, whose initials, R. L., are over the building, and was endowed with a small plot of land, situated at Grassington, Craven. The ministers have been—

Rev. JOHN JOLLIE, nephew to Rev. Thomas Jollie, of Altham.

Rev. JOSEPH GILLIBRAND (Frankland's Acy.), here in 1705. "A very judicious preacher, and a laborious, and very popular minister." Mr. Gillibrand left Newton in 1715, for St. Helen's.

Rev. PETER WALKDEN. He was pastor in 1722, till his death in 1769, æt. 85. He preached at Newton and Hesketh Lane, and was interred at the latter place. He had left Newton 1745, and removed probably to Stockport. The congregation was then small,

* Information imperfect.

and a neighbouring minister (Burgess) recommended it to be attached to Horton.

REV. HENRY WALKDEN. He seems to have preached at Walkerfold chapel, as well as at Hesketh Lane and Newton.

REV. THOMAS CLARK. He preached at Newton and Wymond Houses, and retired a short time before his death, in 1820.

REV. BENJAMIN NIGHTINGALE.

1838. REV. J. DICKINSON. He retired in old age, 1851, and still survives, at the advanced age of 79.

1851. REV. B. BOOTH. The present minister.

NORTHALLERTON.*

The chapel was opened 1819.

1825. REV. J. BENSON, M.A., until 1832.

1839. REV. JOSEPH WALKER. Removed to Hexham 1842.

1842. REV. J. ELRICK. He removed to Sudbury 1844.

1845. REV. WILLIAM PALMER. Removed to Peterborough 1847.

1848. REV. S. JACKSON. Died 1849.

1849. REV. J. B. LISTER. Removed to Lewisham 1852.

1853. REV. THOMAS YEO. Removed to Gloucester 1865.

1865. REV. RICHARD CROOKALL. The present minister.

NORTHOWRAM.†

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The congregation at Northowram owes its existence to the Rev.

OLIVER HEYWOOD, B.A. In 1650 he received an invitation to the chapel at Coley, and having been ordained at Bury, according to the Presbyterian form, he came hither as the minister. The proceeds of his chapelry were small, never exceeding £36 per annum. But Heywood's heart was large, and his motives nobly disinterested. Larger spheres were open to him, which he refused, resolving not to quit his humble station, where God had greatly blessed him.

Heywood's persecutions began from the Restoration (1660). He was cited for not reading the Book of Common Prayer, and suspended in June, 1662, before the passing of the Act of Uniformity. After that Act, Nov. 2, he was excommunicated. Upon the Five-mile Act he retired into Lancashire, though sometimes secretly visiting his home. At length he ventured to preach more freely. He was imprisoned in 1669, but soon released. In the same year his goods were seized, and would have been sold, but that no purchaser could be found. In 1680 he was again excommunicated, for not taking the sacrament. But the bailiffs in charge of the warrants against him gave him warning of their coming, and he thus escaped imprisonment. A fine of £50 was imposed upon him in 1685, for convening a riotous assembly, and, in default of payment he was sent to York Castle, where he was confined for a year. After his ejection he lived at Coley Hall, being joint tenant with Captain Hodgson, of the Horton family. On 8th May, 1672, he removed into his own house at Northowram, which he opened for preaching. In 1672 he gathered a congregation at Northowram. He afterwards built

* Aided by Rev. R. Crookall.

† Aided by Rev. B. Dale, M.A.

a chapel (opened July 8th, 1688), principally at his own expense.

His labours were unwearied and most extensive. "It was asserted," says Calamy, "by those who had the best means of information, that some thousands were indebted to his ministry for deep and abiding impressions of divine things." Most of the Nonconformist congregations, in a very wide district (of which Northowram was a central point), owed their origin or their continuance to his apostolical exertions. See his *Life*, by Rev. Dr. Fawcett, by Rev. Richard Slate, and by Rev. J. Hunter.

The pastors of Northowram have been the following:—

1672. REV. OLIVER HEYWOOD, B.A., of Trin. Coll., Cambridge. Several valuable practical treatises proceeded from his pen. Among them are "Heart-Treasure," "Closet-Prayer," "Sure Mercies of David," "Life in God's Favour," "Israel's Lamentation," "Life of Angier," "Baptismal Bonds," "Meetness for Heaven," "Family Altar," "The best Entail," &c.

A church was formed at Northowram by Heywood, with some deviation from strict Presbyterian principles. After the death of Rev. Henry Root many members of the society at Sowerby united themselves to it (June 18, 1672), among whom were Mr. Joshua Horton and his wife, Mr. Root's widow, Josiah Stanfield and his wife, and Capt. Hodgson and his wife. Some of the members of this church resided at Halifax, some at Warley, some at Allerton, and some at Little Horton, Bradford.

Mr. Heywood, after a life of almost unparalleled usefulness, died, May 4, 1702, æt. 73.

1702. REV. THOMAS DICKINSON, (Frankland's Academy.) He was

ordained at Gorton Chapel 24th May, 1694, according to the Presbyterian forms. Mr. Dickinson was a valuable and devoted minister, thoroughly orthodox and evangelical.

1710. A New Trust Deed, between Jon. Priestley, of Wintredge, and Nath. Priestley, of Ovenden, clerk, T. Dickenson, clerk, and others, describes the chapel as a "meeting-place for religious worship for Protestant Dissenters."

Mr. Dickinson married Hannah Foster, of Ossett, by whom he had twelve children, four of whom died before himself. One of his sons had been in two battles, but escaped unhurt. He was seized with fever on his passage from Carthage, and died 1741.

Mr. Dickinson died 26th December, 1743, having been minister forty-one years, æt. 74. His tombstone is still at Northowram.

1744. REV. ROBERT HESKETH, Glasgow, from Eastwood, "an aged and valuable man; orthodox and peaceable." Removed to Bolton-le-Moors.

Mr. H. died Jan. 19, 1774, aged 77, and was interred in the chapel yard, where there is a tombstone with Latin inscription. The house for the minister was built in his time.

1774 or 1775. REV. SAMUEL WALKER. There were thirty-three members of church on the Congregational plan, 1783. Mr. W. was popular at first. A new gallery was erected; but the cause afterwards declined; people were divided. Resigned in 1792. Mr. W. succeeded for a time to the tutorship of Scott's Academy, (see p. 164). He died in 1796.

1793. JOHN BATES, of Mixenden, came here, but returned to Mixenden 1799. He does not appear, however, to have resided

at Northowram. No dates in church books, &c.

1801. Rev. ROBERT HARPER, minister at Northowram seventeen years. Succeeded in March 5, and before long the congregation fell into disorder, divided, and built another chapel. At length, in Sept., 1818, he consented to leave, having been minister about seventeen years.

1820. Rev. JOHN WHITE (from Idle Acy.). The two congregations united, the new chapel being formed into a dwelling and sold.

Another chapel was erected in 1837, and was opened June 28. It bears the name of "Heywood Chapel."

Mr. White died, having been minister at Northowram twenty-nine years, March 10, 1849. There is a small tablet to his memory.

1849. Rev. GILES HOYLE, from Ancoats, Manchester.

During his ministry the church increased from thirty-seven members to one hundred. He died 1861, much lamented.

1862. Rev. J. H. DEEX, the present minister.

OSSETT.—GREEN CHAPEL.*

(CONGREGATIONAL.)

This congregation was formed by a separation from Wakefield, in the year 1717. At first the place of meeting was a pressing-shop, in which the Rev. Thos. Dickenson preached the opening sermon. Various ministers officiated til 1719.

1719. Rev. SAMUEL HANSON.

He was a recipient of the Hewley Fund 1728-9. He left Ossett 1730.

1731. Rev. THOMAS LIGHTFOOT, from Long Houghton. Died Nov. 3, 1758. A chapel was built 1733.

1759. Rev. RICHARD HODGSON, from Daventry. He was not ordained till 1762. He removed to Lancashire 1765. He was afterwards at Doncaster.

1765. Rev. GEORGE HAGGERSTON, from Hopton. Spoken of by Dr. Priestley, his pupil, as a Baxterian. He was minister for twenty-two years, when he resigned his charge (1787), though rendering occasional assistance to his former flock. He died 1792, and was buried in the chapel. Rev. Joseph Dawson (Idle) preached his funeral sermon.

1788. Rev. JOHN COULSON, from Yelverton. Resigned May, 1788. Died 1793.

An interval, during which, the place was supplied by ministers and Northowram students.

1795. Rev. THOMAS TAYLOR (Northowram and Idle Academies). Left for Bradford Sept. 16, 1808. During his successful ministry the chapel was greatly enlarged. He baptized 575 children.

1808. Rev. ROBERT BLAKE, from Shelley. Resigned 1813, and removed to Darwen; thence to America

1814. Rev. SAMUEL NEALE. Resigned for London, 1819.

1820. Rev. JOHN RHEEDER (Airedale Coll.). He relinquished his ministry here in 1831, removing to Hamburg.

1833. Rev. WILLIAM TYLER, from Keighley. He resigned in 1843, and removed to Whitchurch.

1844. Rev. SAMUEL ODDIE

* By aid of Rev. S. Oddie.

(Airedale), from Elland. He is the present minister.

During his pastorate, now of twenty-four years' standing, the church has increased from ninety members to about 200. In 1849 a new chapel was erected, to accommodate nearly 1000. In 1864 spacious school-rooms were added, at a cost of £3000.

Several members of the church at Ossett have become ministers. The Revs. C. Dewhurst (Bury St. Edmunds), Samuel Baines (Wilsden), James Scott (Cleckheaton), A. Clarkson (Bingley), &c.

Flushdyke is an out-station of Ossett Green chapel, distant about a mile. This congregation originated in efforts put forth by the young people, assisted by the people at Ebenezer Chapel, Dewsbury, then under the pastorate of Rev. E. H. Weeks. Mr. Potter, of Dewsbury, preached here for some time. After much labour and discouragement, a chapel was opened, 1864. Rev. JOHN HALL is the evangelist.

The following places have sprung, either directly or indirectly, from Ossett Green:—Ebenezer Chapel, Dewsbury; Springfield, Dewsbury; Zion, Gawthorpe, Highfield, Earl's Heaton and Northgate Chapel, Horbury.

OTLEY.

(INDEPENDENT.)

The Independent congregation at Otley was begun in the year 1821, at which time it worshipped in the Assembly Room. In 1825 a chapel was erected, and it was enlarged in 1856.

1829. The Rev. JAMES SWIFT HASTIE, of Airedale College, became the minister. He still remains.

OUGHTIBRIDGE

(CONGREGATIONAL.)

Is a village lying in the valley of the Don, before the river reaches Sheffield, just under the shadow of Wharnccliffe. A chapel was erected here in 1833. Rev. J. Dunkerly was for some time minister. It is now supplied by lay preachers from Sheffield.

PATELEY BRIDGE.

(CONGREGATIONAL.)

Soon after the civil wars, a Mr. Freeman, one of the captains of Cromwell's army, came to reside in this neighbourhood, and was the means of erecting a meeting-house on Greenhough Hill.

Rev. — TOWERS became its minister till his removal to Hopton in 1733. He was succeeded by

Rev. — CARNSON, who was unhappy in his ministry, and was compelled to resign.

Rev. — FLETCHER (from Otley).

Afterwards the Rev. — LAMB, then incumbent of Pateley Bridge, was accustomed to conduct an afternoon service in the old chapel. About 1770 the chapel was partly pulled down, and the congregation became extinct.

"About the year 1810, Mr. Norris, of Boroughbridge, went to preach in the neighbourhood of Greenhough Hill, where there was formerly a Dissenting chapel. The miners flocked to hear him in great numbers, and brought their candles to light up the place, which was a dancing or ball-room connected with the village public-house. After the sermon they flocked round him and offered to pay

him for his services, and urged his visiting them again. The appearance of things was so favourable, that an offer was made by the students of Idle, under the care of Mr. Vint, to supply them gratuitously for six months; but instead of acceding to this proposal, they determined to subscribe amongst themselves to give the student supplying them half a guinea a Sabbath, and about the same amount to pay for his board whilst with them. Several of them, chiefly miners in the lead mines, met together one Saturday night, and entered in a blank book for the purpose, the sums they would severally subscribe, for one year, towards these objects, and not one of them broke his engagement. Considerable attention was excited by the preaching of the students, and the late — York, Esq., of Beverley Hall, Lord of the Manor, hearing favourable accounts respecting them—that they were young men of good character and respectable education—proposed to give them his countenance. There was a chapel annexed to his mansion, in which a clergyman was accustomed to officiate; he said that this clergyman should continue to read the prayers, as he had been accustomed, and as he was qualified to do—that after he had done, the students should preach to the people who were assembled.” They followed this plan till the death of Mr. York, when an Independent chapel was erected.

1817. REV. RALPH HOLGATE. His ministry, which was at first useful, ended disastrously. In 1837 the grant of the Home Missionary Society was withdrawn.

1838. REV. F. NEWMAN (from Airedale Coll.). He removed to Shelton, Feb., 1844.

1844. REV. J. M. CALVERT. He removed to Dronfield 1850.

1850. REV. A. F. SHAWYER (Rotherham Coll., from Cockermouth). He removed to Delph in 1861.

1863. REV. L. S. DEWHIRST (from Cavendish Coll.). The present minister.

There was a congregation at Garsdale, three miles from Pateley Bridge. REV. JAMES TAYLOR is mentioned as the minister in 1715.

PENISTON — BULL HOUSE.

(PRESBYTERIAN, CONGREGATIONAL,
NOW WESLEYAN.)

In 1649, the Vicar of Peniston was the Rev. Henry Swift. He was ejected on St. Bartholomew's day, 1662, and afterwards imprisoned for three months in York. After his liberation he returned to his charge, which, by some inadvertence of the persecuting party, he held till his death, 1689, having been minister 40 years. During his imprisonment Rev. Peter Naylor, ejected from Houghton, Lancashire, afterwards at Wakefield, preached frequently for him. Swift was succeeded by Rev. Edmund Hough, who maintained the same principles as his predecessor, and died in 1719. OLIVER HEYWOOD preached here in 1655.

About two miles from Peniston is Bull House, now the name of a hamlet, but originally the residence of the Riches, a Nonconformist family of high respectability. Many of the ejected ministers found a refuge here; and a chapel was built before 1692. The ministers were—

1692. DANIEL DENTON, who about 1715 had a congregation of 200 persons. He died 1720-1.

WILLIAM HALLIDAY, here in 1740. He was domestic chaplain to Hans Busk, Esq., at Bull House. He had been formerly classical tutor at Daventry. He removed to Keighley 1771. He died at Halifax.

BENJAMIN SHAW, who was here in 1748, and died in 1771. Whether he was Shaw's immediate successor is not known. The names of RAYNER and LEWIS occur without dates.

1772. THOMAS HALLIDAY (from Keighley, educated at Daventry). He remained till 1793. In 1810, having engaged in some iron-works, he failed in business; after which he became a preacher at Diss, Norfolk. He was probably an Arian.

Rev. — REYNER (from North-oram Acy.), probably succeeded. Mention is also made of JOHN HEWITT, once a merchant at Sheffield, for a time a preacher in the Methodist New Connexion, then a preacher at Peniston, who relinquished the ministry and resumed business. He became ultimately an Unitarian. Afterwards the place seems to have sunk into decline.

Bull-House chapel is still used for Divine service, at least, once on the Lord's Day, though a church exists there no longer. The place has been in the hands of the Wesleyans for half a century. It is said that a school-master, named Morton, having allowed $9\frac{1}{2}$ acres of land, belonging to the chapel, to be sold under its market value, endeavoured to give partial compensation by leaving £10 per annum to keep the chapel open, on condition that the minister or school-master should be a Wesleyan.

Bull House Hall, formerly the seat of the Riches, now belongs to

Lord Houghton, who represents that family* (see 264). He stands in some relation to the chapel, to which he pays an endowment of £10 per annum. It may be doubted whether the present settlement would bear a legal inquiry, especially as Watts's hymns are required to be used in worship. The minister is elected by the rate-payers, and the plan thus resembles Bramhope (see 243) and Long Houghton (see 264).

The Bosviles and Wordsworths were also Puritan families of considerable property in this vicinity.

PENISTON— NETHERFIELD CHAPEL †

(CONGREGATIONAL.)

After the death of Hough, the Vicar, in 1719, religion seems to have died out in that village, till, by God's providence, in 1750, the Rev. William Grimshaw, of Halloworth, and with him some of Wesley's ministers, preached to the people at Peniston the truth as it is in Jesus. After this Rev. John Thorpe, of Masborough, often visited Thurlston and the adjacent villages, with gratifying spiritual success. Among the adherents gained by his ministry, was Rev. William Moorhouse, who had been one of Wesley's people, but who then embraced Calvinism. Many persons from Thurlston attended the ministry of Rev. H. Venn, and when he left Huddersfield, that of Rev. W. Moorhouse, originally from Thurlston, who became substantially

* Richard Rodes, Esq., married Martha, daughter of Elk. Rich, of Bull House, Esq., and Mary, his sister, married William Rookes, of Rodes Hall, Esq.

† By aid of Rev. J. Williams.

his successor. In 1777, when a chapel was built at Holmfirth, they removed to that place for worship, under the charge of Rev. Joseph Galland. But about the year 1784, Rev. Samuel Midgely was invited to settle in the neighbourhood, and the chapel at Netherfield was built in the year 1786.

1786. Rev. S. MIDGELY became pastor. He survived his ordination only a few months, and his funeral was the first in the chapel-yard.

1789. Rev. GEORGE RICHARDSON succeeded. In 1794 he resigned his charge.

1796. Rev. WILLIAM THORPE (from Chester). Galleries were now erected in the chapel. In 1800 he left for London.

1803. Rev. THOMAS WOOD (from Tickhill). In 1808 he removed to Reading.

1809. Rev. W. H. CROCKFORD (from Nottingham). He remained till 1813.

1814. Rev. GEORGE HARRISON (from Thorne). Under his ministry a powerful impression was produced. But untoward circumstances occurred, and Mr. Harrison resigned his charge. In 1829 he removed to Thurlston, and died in 1830.

1830. Rev. JOHN HOLKER. In 1834 he left for Clayton West. During many years he has lived without a charge.

1837. Rev. JAMES BUCKLEY (from Thirsk). He laboured successfully till 1860, when he left for Stockport.

1851. Rev. JOHN SUTCLIFFE (from Easingwold). Through his efforts the Green School-room, Thurstone, was built.

1858. Rev. T. W. TOZER. He left for Pudsey 1862.

1862. Rev. JOHN WILLIAMS (Airedale). The present minister.

PICKERING.*

(CONGREGATIONAL.)

This congregation originated in the labours of Rev. — King, the pious Vicar of Middleton (a mile distant from Pickering), then the only Evangelical Clergyman in the vicinity. People from the town flocked to hear him. Mr. King removed to Hull, and left earnest, godly men as curates. But at his death a change took place, the new Vicar not sympathizing with the sentiments of his predecessor. The earnest people began therefore to hold meetings of their own, and were much aided by Revs. Messrs. Brownfield (Whitby) and Bottomley (Scarborough), who preached alternately. A chapel became requisite. It was opened in April, 1789, when Rev. S. Bottomley preached, and a Congregational church was formed.

1791. Rev. THOMAS GRITTON became pastor. Removed 1797 to Keswick, where he died.

1797. Rev. ROBERT BLAKE. He left for Bridlington 1789, and subsequently emigrated to America.

1800. Rev. JOHN WILLOUGHBY (from Lady Huntingdon's Chapel, Helmsley). During his ministry the chapel was enlarged. He died 1812.

1812. Rev. J. HINCHCLIFFE (Idle Acy.). He removed to Stockton 1813.

In 1814, the chapel was again enlarged by the erection of a gallery at the North end. In this year

1814, Rev. GABRIEL CROFT (Hackney Coll.), became pastor.

In 1839, another gallery was erected. Mr. Croft, from bad health, resigned in 1848, and is now living at Preston, Lancashire.

* By aid of Rev. M. A. Wilkinson.

Several students for the ministry were educated under his care.

1850. Rev. JOSEPH HOYLE, B.A. (Airedale Coll.). Left 1853 for Lightcliffe.

1856. Rev. JOHN EARNSHAW (of Attercliffe). Removed to Harpurhey 1863.

1865. Rev. M. A. WILKINSON (from Harden, Bradford). The present minister.

POCKLINGTON.*

(CONGREGATIONAL.)

The gospel was introduced into Pocklington, in connection with Independency, by the preaching of Rev. — Watkins, in the market place (1788). Application was then made to the church of the Rev. G. Lambert, of Hull, for more regular preachers. York also afforded occasional aid. The first minister was

1793. Rev. ROBERT BLAKE, who remained about two years. He removed to Pickering 1797.

Rev. — McBEAN. His ministry lasted about three years.

Till now the congregation had assembled in a building belonging to Mr. W. Collingson, who fitted it up at his own expense. But in 1807 a chapel was built, capable of containing between 300 and 400 persons, and was opened 1808.

1809. Rev. THOMAS HICKS (Hackney Acy.). Mr. Hicks preached conjointly at Market Weighton. He remained six years, and in 1814 removed to Doncaster.

1814. Rev. GEORGE WATERHOUSE (of Rotherham Acy.). He stayed two and a-half years, and then removed to Dewsbury 1817.

1817. Rev. THOMAS HUTTON

(from Idle Acy.). After the expiration of ten years, Mr. Hutton removed to Allerton 1827.

1828. Rev. RICHARD JESSOP (Idle Acy.). He afterwards settled at Greenacres Moor, 1836.

1836. Rev. — SHAWYER (from Burlington) for a time occupied the pulpit.

1840. Rev. THOMAS PEARSON. He died Jan. 27, 1844.

Oct. 30, 1844. Rev. G. HILL-YARD (from Airedale Coll.). He afterwards conformed to the Established Church.

Rev. C. CLAYTHORN occupied the pulpit for a time, but was never ordained.

1854. Rev. W. WHITE (Yeovil, from Nailsea). The present minister.

There is a Sunday-school, numbering 80 children; and 14 teachers.

PONTEFRACT.

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The congregation at Pontefract arose out of the operation of the Act of Uniformity in 1662. Rev. Joshua Farrett, minister of St. Giles' Church, a learned and useful man, was then deprived. He found refuge, however, in the house of Mr. Ward, in Tanshelf, where he preached to those who prized his ministry.

The Castle Chain House was used in the seventeenth century as a prison. Many Nonconformists were shut up there.

The ministers of the congregation thus formed have been—

1662. Rev. JOSEPH FARRETT. He died the following year, 1663.

Mention is made of a Rev. James Creswick, who died at Beal, near

* Substantially communicated by Rev. W. White.

Pontefract, in 1692, æt. 75. "A worthy person, and a most earnest and faithful minister of the Gospel." (Jonathan Priestley was his executor.) He published "Advice to an Only Child," with a preface by Heywood.

1663. Rev. JOHN NOBLE (ej. from Smeeton). Calamy calls him "An excellent, useful, and solid divine," "an excellent disputant, who never lost or disparaged his cause or reputation by ignorance or passion." He began to preach at Pontefract. Mr. N. died 1679, æt. 68.

1679. Rev. PETER NAYLOR preached here alternately with Alverthorpe. Mr. N. died 1690.

In 1691, Jeremiah Gill, afterwards of Hull, then a candidate for the ministry, was preaching here. (See Heywood.)

1691 or 2. Rev. TIMOTHY MANLOVE. Removed to Mill Hill, Leeds, 1694. Author of "The Immortality of the Soul," and "The Soul's Preparation for Eternity."

1694. Rev. JOHN HEYWOOD, son of Oliver Heywood, from Rotherham. Mr. H. died 1704, æt. 48.

1715. Rev. — SANDFORD. At this time the congregation, which was now Independent, included several families of influence. In 1721, a small endowment was left by Mary Reynolds. Mr. Sandford, who was a pensioner on the Hewley Fund, died 1746. Then occurs a considerable interval.

Rev. JOHN COPPOCK (from Kendal Acy.). He was an Unitarian, and in his day the congregation greatly declined. He preached at Pontefract and Long Houghton. Ob. 1782 or 1789.

The old meeting-house was now

repaired by some persons of Evangelical sentiments.

Rev. WILLIAM TAPP, a Trinitarian. A curious will case at York, 1809. Mr. T. removed, 1791.

1792. Rev. BENJAMIN BOOTHROYD (Northowram Acy.). Mr. B. was ordained 1794. His stipend being small, he carried on the trade of bookseller. He was the author of "History of Pontefract," "Biblia Hebraica," after the text of Kennicot, "An Improved English Version of the Holy Scriptures," &c. &c. Mr. B. removed in 1818 to Huddersfield. During his ministry a new chapel became necessary. A sum of money was left for the purpose by H. Busk, Esq. It was opened in 1796. A Sunday-school was commenced in Mr. B.'s time.

1820. Rev. JAMES RAWSON (Rotherham Coll.). He removed in 1835.

1836. Rev. HENRY DOUGLAS. He left in the same year.

1837. Rev. JOHN EDGAR MILLSON (Rotherham Coll.). Removed 1847. During his ministry, the chapel, which had been changed in Mr. Boothroyd's day from Newgate to Finkle Street, was enlarged.

1847. Rev. JOHN HARROP (Rotherham Coll.), from Richmond. Mr. H. removed to Burton West, 1850.

1852. Rev. THOMAS ELLIS. Mr. E. removed in 1855.

1857. Rev. JAMES INNES (Glasgow Univ.). Mr. I. removed to Websey, 1861.

1862. Rev. T. WILLIS (Airedale Coll.), the present minister, during whose ministry new Sunday School-rooms have been erected.*

* By aid of Rev. T. Willis.

PUDSEY.

We have already related some of the incidents connected with the ministry of Elkanah Wales in this township. There is no doubt that the attachment of the inhabitants of this district to the cause of Puritanism was very strong. The Act of Uniformity removed Wales, like so many others, from the chapelry of Pudsey. He was at that time seventy-four years of age, and had held his incumbency for fifty years. The Five-mile Act drove him from his home at the age of seventy-eight. After some wanderings, this good old man settled in Leeds, where he preached privately till his death in 1669. The same rigorous act which removed Wales drove his son-in-law, James Sales, from Leeds to Pudsey, where he possessed a house. He preached here much in private (though he is named as one of the ministers of Mill Hill, Leeds), till his death, April 21, 1679. Sales was connected by marriage with the Huttons, descendants of the Archbishop of York, and with Thomas Sharp, of Leeds, whose second wife was Sales's daughter. Heywood often visited him as his friend, and preached, probably, in his house. He also attended his funeral at Calverley.

PUDSEY.*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

The early history of the Non-conformist congregation in Pudsey is intimately associated with the

name of Elkanah Wales, M.A., son of Rev. S. Wales, of Idle, born 1588. Educated at Cambridge, he accepted in 1611 or 1612 the appointment of Pudsey Chapel (now Establishment). Here his labours were unwearied and extensively useful, whilst he greatly excelled in pressing home practical truths on his hearers. His life was as unspotted as his doctrine. The country people flocked to hear him, and he obtained a wide celebrity. Joseph Lister relates a scene which took place during the Irish Rebellion, in 1641. "I remember one public fast day (for godly ministers appointed many, and kept them in their respective places: Mr. Wales kept many at Pudsey); it was two miles from Bradford, and thither my pious mother and all the family went constantly in those days. I have known that holy man of God, Mr. Wales, spend six or seven hours in praying and preaching, and rarely go out of the pulpit; but sometimes he would intermit for one quarter of an hour, while a few verses of a psalm were sung, and then pray and preach again. And O! what confession of sin did he make! What prayers, tears, and wrestling with God was in that place on those days! What tears and groans were to be heard in that chapel! I am sure it was a place of weepers. But that day, I say, which I am speaking of, I think about three o'clock in the afternoon, a certain man came and stood up in the chapel door, and cried out with a lamentable voice—'Friends,' said he, 'we are all as good as dead men, for the Irish rebels are coming; they are come as far as Rochdale and Littleborough, and the Batings, and will be at Halifax and Bradford shortly. He came,' he said, 'out of pity and

* By aid of Mr. Rogers and Rev. J. Atkinson.

good will to give us this notice.' And having given this alarm, he ran towards Bradford again, where the same report was spread about; upon which, the congregation was all in confusion—some ran out, others wept, others fell to talking to friends, and the Irish massacre being but lately acted, and all circumstances put together, the people's hearts failed them with fear, so that Mr. Wales desired the congregation to compose themselves as well as they could, while he put himself and them into the hands of Almighty God by prayer. And so he did, and so dismissed us." This was doubtless a true picture of the scene, though the alarm proved to be a false one. Part of it has been elsewhere quoted.

During the civil wars, some of the military movements which took place in his immediate neighbourhood seem to have brought Wales into close connexion with Thomas, Lord Fairfax; for we find that General, and others, afterwards offering him places of considerable profit, all which he saw it right to decline. He remained at Pudsey till the year 1662, when he, like the rest of his brethren, became an outcast. Ezekiel Rogers (see p. 34), writing from New England, says: "I can assure you that I do not know of any brother in England that hath been more desired by me to be my fellow-labourer in the church and the work of the ministry, than yourself."

Dispossessed of his chapel, where he had laboured for fifty years, Wales still continued, however, to reside in the midst of his flock, to whom he preached privately. But the Five-mile Act rendered this no longer possible, and Wales suffered with the rest. They occasionally met each other at their several places

of refuge, and Heywood mentions his having met "old Elkanah Wales," and others, at the house of Mr. Waterhouse, who had been ejected from Bradford vicarage, though he was spared further molestation; and on a subsequent occasion he travelled with Wales, who, with his wife, was on his way to the North. This wife, by the way, added to the good man's sorrows, by her "harsh and severe temper." The loss of Wales's services was made up by the preaching of the Rev James Sales, his son-in-law, who, ejected from Leeds, preached privately in Pudsey, where he lived and had property.

At length Wales settled at Leeds, where, though he was eighty years old, he still engaged in public services. He died in that town in 1669, æt. nearly 80. He sometimes ventured again to Pudsey, where Heywood met him in 1668, being summoned to visit his dying wife, and a service was held, which passed off quietly, though a Morley bailiff was known to have been in the village. Mr. Wales's chosen motto, descriptive of his humility of mind was, "Less than the least of all saints." A memoir of Wales was written by Rev. J. Sales. Wales bequeathed two fields of ten acres to the chapel at Pudsey, besides bequests to the poor of Idle and Calverley. Thoresby commends the extraordinary management by which, out of small means, he contrived to accomplish this.

"In his old age," says Thoresby (MSS. Memoirs), "he was forced to travel into the North, through the unkind severity of his ill neighbours. When I come," he writes to his friends at Leeds, "my purpose is to keep at a distance from you, and not to be seen

near your corporation or my own dwelling, unless I be informed of a fit time when I may draw near with safety and secrecy. We are in tolerable care for bodily health, save that this sharp piercing weather doth punish us and makes us shrink; but after a little the weather will grow warmer, and the air be more calm and favourable. Oh that our souls might now prosper, whatever becomes of our bodies!" He was now 79 years of age.

A barn, occupying the spot where the Free Wesleyan chapel, Low Town, now stands, is traditionally reported to have been fitted up for public worship, about this period. Certain it is, that in Oct., 1695, Heywood was preaching at the new chapel, Pudsey, and it is handed down that this was the opening service. It is also reported that Heywood said on this occasion, "Friends, you have a pair of brave church doors."

We are not sure, whether at this time, Pudsey had a settled Nonconformist minister. But the Northowram Register records the death, in 1699, of Rev. JOHN RAY, "preacher at Pudsey and Closes," (Cleckheaton). So that his name probably will supply the whole, or at least, part of the hiatus. After Mr. Ray's death we have another vacuum; but Thoresby's diary mentions the sum of £3 sent in 1707, and £6 in 1709, by Mr. Stretton. So that preaching was probably maintained with regularity.

In 1708, mention is made of the death of Rev. Richard Hutton, of Pudsey. His son married a daughter of the Rev. Richard Thorp, a man of property, then minister of Hopton. And in 1716 Pudsey is reported in Neal's list as having a congregation of 250 persons,

twenty-one of whom were freeholders.

In the year 1710, Richard Hutton, Esq., of Pudsey, a descendant of Sir Thomas Hutton, married Mary, the daughter of Rev. Richard Thorp, Hopton. She died 1724, and was buried at Calverley. Madam Thorp, of Hopton, mother of Mrs. Hutton, died at her son's-in-law, May 8, 1725, and was buried at Mirfield. Richard Hutton, Esq., of Pudsey, died at Mr. Markland's, Hunslet Lane, Leeds, July 20, 1729.

In 1715, Joseph Lefton left the sum of £3 annually for the benefit of "a dissenting minister, settled in Pudsey."

1727. Rev. JOHN WAINMAN, son of Rev. T. Wainman, of Bingley. He received aid from the Hewley Fund, and, after the death of his father, preached for a time alternately at Pudsey and Bingley. Died June 10, 1770, æt. 64. Buried in the old chapel.

Oct. 28, 1770, Rev. MICHAEL MAURICE (from Eastwood). Died July 1, 1773, æt. 49. Buried in the old chapel.

Oct., 1773. Rev. ARTHUR LLOYD, died at Leeds.

In 1782, Rev. W. Turner was ordained here, though not as pastor of Pudsey. The ministers engaged in the service were distinctly Unitarian.

1792. Rev. THOMAS LAIRD, from Keighley, son-in-law to Rev. J. Toothill, Hopton. In the next year a new chapel was opened, Messrs. Moorhouse, Toothill, and Cockin being the preachers. Mr. Laird died 1831, æt. 70, after a ministry of nearly fifty years. In 1809, a Sunday-school was established.

1832. Rev. WILLIAM COLEFAX (of Airedale Coll.), from Hexham.

His ministry lasted nearly fifteen years, during which the chapel debt was cleared, the final subscriptions for that purpose reaching nearly £400. An additional burial-ground was purchased 1846.

1848. Rev. THOMAS JOWETT (Airedale Coll.). He was minister nearly six years, and resigned April 2, 1854. In 1849, the first stone was laid of a new school-room, which was opened in 1850, when a tea-party was held, E. Baines, Esq., presiding.

1855. Rev. JOHN MARSDEN, B.A. (Airedale Coll.). In 1859 the school-room was freed from debt. Mr. M. removed to Kidderminster in 1861.

1862. Rev. J. W. TOZER, from Peniston. Mr. T. removed in 1864.

1864. Rev. J. ATKINSON, from the Free Church, the present minister.

RATHMELL.

(PRESBYTERIAN.)

Rev. JAMES TOWERS, a student of Frankland's, was for a time minister here. In 1716 the congregation numbered forty persons. Towers seems to have been a relative of Frankland. Extinct.

RAWDON.

(CONGREGATIONAL.)

After 1662, Rev. Sam. Coates, A.M., ejected from West Bridgford, Notts, came to reside in a house of his own in Rawdon, his native place. He preached at Wath, Idle, and Rawdon gratuitously. The house of — Rawdon, Esq., of Rawdon (ancestor of the present Marquis of Hastings), was a resort

of Nonconformist ministers. O. Heywood visited and preached here. The present chapel at Rawdon was erected mainly through the exertions and liberality of Henry Forbes, Esq., who in 1843 left Bradford to reside at Summer Hill. The congregation was first gathered at a school-room in the neighbourhood, and was afterwards removed to a more commodious sanctuary erected on a plot of ground presented by the late R. Milligan, Esq. The chapel was opened in 1846. The ministers have been—

1847. Rev. J. H. BARROW, from Market Drayton. Mr. B. left in 1851.

1851. Rev. JOSEPH SHAW (Rotherham Coll.). He removed Sept. 13, 1857, to Boston.

1858. Rev. JOHN HARROP (Rotherham Coll.), from West Burton. Mr. H. left Rawdon in 1866.

Recently the chapel has been altered and greatly improved, and new school-rooms have been added. The opening services took place in the month of April, 1868.

RAWMARSH.*

(CONGREGATIONAL.)

From this village, many years ago, a considerable number of persons used to attend Masborough Chapel morning and afternoon. During "the time of the Walkers," of Masborough, the large vestry of the chapel was filled with people who came from neighbouring villages, some of them many miles distant. Here they would partake of refreshments which they had brought with them, and of beer provided by the kindness of the Walker family. Returning home

* Communicated by Rev. Dr. Falding.

after the second service, a student from the College in their company, they and their families gathered together for evening worship. A small chapel was erected in 1823.

In 1865 a new chapel was built, which, under the ministry of the present pastor, the Rev. T. Fisher, has proved too small.

REDCAR.*

(CONGREGATIONAL.)

The congregation at Redcar was collected in 1855. A pleasant and commodious chapel has been erected in a style likely to be attractive to visitors.

1855. Rev. WILLIAM LOTHIAN (Hoxton Acy.). He resigned his charge, and removed to Musselburgh, Scotland, 1861.

1861. Rev. DAVID WAINWRIGHT (of Airedale Coll.). He died Sept. 20, 1862, æt. 27.

1863. Rev. GEORGE WILLIAM BROWNJOHN (Cotton End). He left for Wymondham, Norfolk, 1865.

1865. Rev. WILLIAM J. FRANKS, the present minister.

REETH.†

The chapel at Reeth was erected 1783. The successive ministers have been—

1783. Rev. G. COOKE.

1816. Rev. J. JOYS.

1819. Rev. S. W. UNDERWOOD. Left in 1823.

1823. Rev. J. CORNS.

1836. Rev. T. COLLEDGE.

1837. Rev. W. HACKETT.

1840. Rev. J. HURST.

1850. Rev. M. WHITE, the

present minister. He was ordained June 6, Revs. Messrs. Kidd, Lister, Cragg, and Potter being engaged in the services.

The chapel and school-rooms are at the present time (1867) in process of re-erection, at the cost of £800.

RICHMOND.*

(CONGREGATIONAL.)

Preaching was begun in Richmond in an inn, and it was soon found that the erection of a chapel for Divine worship was indispensable. The case was taken up by the Durham and Northumberland Association, in connection with the West Riding Home Mission. The Rev. William Willits (Blackburn Acy.), was engaged in 1833, and the chapel opened 1835. The pastors have been—

1835. Rev. WILLIAM WILLITS.

1837. Rev. JOSEPH BOTTOMLEY.

1842. Rev. JOHN HARROP (Rotherham Coll.). He left 1847.

1848. Rev. JOHN YEATES.

Rev. T. M. REIKIE (Glasgow). Left for Bowmanville, Canada, 1854.

1855. Rev. WILLIAM ANDERSON. Removed to Chesterfield, 1856.

1857. Rev. HENRY OAKLEY. Removed to Chester-le-street.

1866. Rev. ARCHIBALD MORRISON (Cotton End Acy.), the present minister.

RILLINGTON.†

(CONGREGATIONAL.)

Preaching was commenced in the house of Mr. Jackson, July 24,

* By aid of — Horner, Esq., M.D.

† Aided by Rev. M. White.

* By aid of Rev. A. Morrison.

† Aided by Rev. J. Mills.

1815, and the Independent church at Malton supplied preachers. A barn was afterwards fitted up, and finally a small chapel, which was opened July 23, 1818.

The ministers of this chapel have been the following:—

1823. Rev. GEORGE SYKES, who had been a member of the Wesleyan body. Mr. S. died on his birthday, 1826.

1827. Rev. JOSEPH REDMAYNE. He left for Bishop Auckland, 1828.

1829. Rev. WILLIAM HAGUE. Left for Elland, 1831.

1831. Rev. ROBERT S. WATSON. He resigned 1831.

1832. Rev. JOHN DAVIS. Resigned 1832.

1834. Rev. W. McDOWELL. Removed to Kirkby Moorside.

. Rev. WILLIAM AYRE. Removed to Southham, 1844.

1844. Rev. HENRY HOWARD. Left for Whittlesea, 1847.

1848. Rev. GEORGE THOMAS. Left for Stokesbridge.

. Rev. — MALLARD. Retired from the ministry

1856. Rev. NATHANIEL WOODCOCK. Left in 1866.

1867. Rev. JAMES MILLS (from tuition of Rev. M. Mays, Ashby-de-la-Zouch), the present minister.

RIPON.*

Rev. E. Richardson, D.D., was ejected from the Deanery of Ripon at the Restoration. Being suspected of complicity in the Farnley Wood plot, he left the country, and became pastor of the English church at Leyden.

Tanfield, near Ripon, was the residence of Rev. John Darnton

(who was ejected from Bedlington, Northumberland). He did much good in that neighbourhood, and died there July 9, 1680. In 1741, there was a congregation at Greenhough Hill. Rev. J. Cranstoun was the last minister. It was endowed by a farmer named Taylor with £10 per annum, and also by Sir T. White, Bart., of Notts, who was his descendant.* Extinct.

In the year 1816, the West Riding Home Missionary Society turned its attention to this ancient borough, and it was visited by the itinerants, preaching being commenced in the house of James Foxton, in All Hallow Gate. The students of Idle also frequently preached there on week nights, on their way to and from their destinations. The house being filled, a room of greater size was engaged in St. Agnes' Gate, where the students began to preach regularly. It was now determined to erect a chapel in All Hallow Gate. The foundation was laid May, 1818, and the chapel, capable of seating 400 persons, was opened in the month of September, Revs. W. Vint, R. W. Hamilton, and James Scott preaching on the occasion. The whole debt was not removed till 1855. The following have been the pastors:—

1823. Rev. ROBERT MARTIN (Idle Acy.). After a ministry of seven and a half years, Mr. M. left for Heckmondwike, Jan., 1827. "Mr. M. was a sound preacher and a consistent Christian."

1827. Rev. JOSEPH CROFT (Rotherham Coll.), who, after a long and useful ministry (forty years), has just resigned his faithful and honoured pastorate.

* By aid of Rev. J. Croft.

* Scales' MSS.

RISHWORTH.*

(CONGREGATIONAL.)

After the death of the Rev Mr. Burnet, who had been Mr. Venn's curate, and who afterwards preached at Elland, some inhabitants of Rishworth, accustomed to attend his ministry, felt themselves at a loss for Evangelical teaching. For a time they worshipped at Sowerby, four miles distant. At length Isaac Nortcliffe began to preach to them in a private house at Parak Nook. In 1818 he and John Wadsworth gathered a few children together to form a Sunday-school. All their apparatus of instruction was a fragment of a Bible, a Testament, and a spelling-book. In 1824 they removed into another cottage, which was fitted up somewhat more appropriately.

The pastors of the congregation have been—

1816. ISAAC NORTCLIFFE. For three years he received no remuneration. At length his salary was from 7s. to £1 5s. per quarter. He died March 18, 1830, æt. 73.

The foundation of a new chapel was laid in 1832, and opened the following year. At this time a church was formed.

The chapel received the help of students from Airedale College during several years.

1843. REV. HANLEY PICKERSGILL, from Bramley Lane. He removed to Marsden, 1847.

In 1858 galleries were erected, and the necessary amount raised by the people. The chapel was reopened on the Good Friday of the year. In 1864 the congregation mourned the loss of John Wadsworth, their deacon. He was well known among the delegates of the

West Riding Home Missionary Society, and was worthy of the esteem with which he was regarded.

The pulpit is now vacant.

ROBIN HOOD'S BAY.

(CONGREGATIONAL.)

This chapel was built in 1840. It is capable of accommodating about 400 persons.

Raven Hill is connected with Robin Hood's Bay. A church was founded here in 1860.

ROTHERHAM.

(PRESBYTERIAN.)

REV. LUKE CLAYTON, a minister of eminence, was in 1662 ejected from Rotherham. His zeal for his former flock induced him to continue his ministrations after his ejection, and for this he was imprisoned in York Castle;—the first Yorkshire victim under the Act of Uniformity. It is probable that John Shawe, who in June, 1662, removed from Hull to Rotherham (where he had been formerly vicar), and who was allowed to remain undisturbed, carried on the work (which, indeed, he had shared with Clayton for a short time before the ejection of the latter). Clayton returned after his imprisonment to his preaching at Rotherham to be once more seized upon, and to resume his work again and again. He died 1674, æt. 50. The outlines of some of his sermons, taken by Mrs. Eben. Shirley, are yet in the possession of her descendants. From his death till 1673, there is an interval of which no definite account can be given. "Indeed,"

* "Congregational Register" for 1867.

says a MS. of Mr. R. W. Moulton, of Wickersley, "there could be no settled minister during the period on account of the barbarous laws which were in force against the Nonconformists. I have heard of a Mr. Raistrick (he relinquished his living at Kirkton, near Boston), who must, I think, have been the minister during that period." The pastors have been—

1693. Rev. JOHN HEYWOOD, son of Oliver Heywood, from St. Albans. He had been for a time tutor in the family of the Westleys, of Ravensfield, whence he was invited to the pastorate, and soon after relinquished his tutorship. He now married, and removed to Pontefract, probably in the following year.* Mr. Hollis gave £26 per annum for the benefit of the congregation.

Another chapel now arose at Rotherham, in which Oliver Heywood preached in the year 1695. The MS. above quoted states—"I have heard my grandfather say that Mr. Westby, old Mr. Hatfield, of Laughton, Mr. Staniforth, of Firbeck, Mr. Foljambe, of Eastwood, and other highly respectable puritanic families, often attended at this place, and also at the present one, and that he has often seen three coaches together belonging to the above families." Most of these persons had private chaplains at their own residences.

1701. Rev. JOHN WADSWORTH succeeded. He had been assistant to Mr. Jollie, at Sheffield. He removed to Sheffield, 1714. (See Upper Chapel, Sheffield.)

. Rev. THOMAS WILSON (Jollie's Acy.). At this time the congregation consisted of about 100 persons. In Neal's list it is called Independent.

. Rev. WILLIAM WILSON (Jollie's Acy.), brother to the above, "from whom the family of Wilson, of Bolsover Woodhouse, is descended, as also the late Mrs. Pygott, of Long Houghton, and Mrs. Swift."

1738. Rev. WILLIAM PENDLEBURY, son of the Rev. W. Pendlebury, of Leeds. He afterwards conformed. Rev. RICHARD BARON was for some time his assistant. "A singular and noted character."

1743. Rev. SAMUEL MOULT. Mr. M. died 1776, æt. 58. He was son of the minister of Call Lane Chapel, Leeds.

1776. Rev. JOSIAH TOWNSEND, son-in-law to the preceding. He removed to Fairford, Gloucester, in 1787; afterwards to Elland. He married Miss Moulton, daughter of his predecessor.

1787. Rev. W. ALLARD, educated at Daventry. Here in 1790. He left 1794 for Peak Chapel, Derbyshire. An Arian, afterwards an Unitarian.

1795. Rev. THOMAS OLIVER WARWICK, M.D. Engaged in commercial speculations unsuccessfully. Left Rotherham 1816.

1795. Rev. JACOB BRETTELL (from York Coll.). The congregation was now Unitarian.

Thos. Hollis, Esq., jun., left an endowment to the minister of this chapel, and for the support of a schoolmaster.

ROTHERHAM.*

(CONGREGATIONAL.)

The remarkable conversion of the Rev. John Thorpe has been already narrated in these pages (see p. 138).

* Thoresby's Correspondence I., p. 180.

* By aid of — Habershon, Esq.

On his removal from the Wesleyan Connexion an Independent church was formed here. The congregation worshipped in a school-room belonging to the Messrs. Walker.

The following have been the ministers :—

About 1760, Rev. JOHN THORPE. He was ordained by Revs. J. Edwards (Leeds), Plumb (Nottingham), and Timothy Jollie, of Sheffield. The church now consisted of sixteen members.

Samuel Walker, one of the first deacons, erected a new meeting-house, which was opened Jan. 1, 1764. Forty or fifty members were added during Mr. Thorpe's ministry. He died 1777. A monument is erected in the chapel to his memory.

1777. Rev. THOMAS GROVE, one of the Oxford students expelled for praying, reading, and expounding the Scriptures.

A larger chapel was now erected, principally at the expense of the Walker family, and a dwelling-house was added for the minister, afterwards purchased by Rotherham College as a residence for its president. Mr. Grove was a zealous and laborious pastor. He removed to London 1793.

In the year 1782 Mr. Samuel Walker died, æt. 66.

After Mr. Grove's removal, the congregation wrote to press him to return; this, however, he declined to do.

1795. Rev. EDWARD WILLIAMS, D.D.

In 1800, several members withdrew to form a church at West Melton.

In 1805 a new chapel was built.

The labours of Dr. Williams were valuable and unremitting. "For some time previous to his

death, serious apprehensions were entertained that his bodily strength was sinking under the ardour of his ever active and powerful mind. He visited Cheltenham and other places, and the hopes of the church were from time to time brightened and again clouded with painful forebodings; but, instead of relaxing from study, and by air and exercise giving permanent tone to the system, he still persevered in his usual course of incessant occupation, and entered upon the plan of re-writing the whole of his former works, besides projecting some new ones of both an extensive and important nature. The admonitions of friends were disregarded, and their fears but too fully realized." Dr. W. died March 9, 1813.

1813. Rev. JAMES BENNETT, of Romsey. He was ordained Aug. 22, the Revs. Gilbert, Boothroyd, Mather, and Boden taking the several parts of the service.

In 1815 died Joshua Walker, Esq., the second son of Samuel Walker.

Mr. (afterwards Dr.) Bennett was a minister of considerable eminence. He possessed much influence, was popular, and very useful as a preacher, and will be remembered as one of the compilers, conjoined with Dr. Bogue, of the "History of Dissenters," and as the author of a life of Christ, and a volume of the Congregational Lectures.

During Mr. Bennett's ministry several improvements were made in the chapel, and a girl's school-room was built. He received from Yale College the diploma of D.D. about 1827. Dr. Bennett's health greatly failed in the year 1828, and towards the end of that year he removed to Silver Street,

London. 274 members were added to the church in the course of his ministry.

After unsuccessfully soliciting Rev. Dr. Wardlaw and Rev. W. Orme to succeed to the pastorate, the congregation chose—

1829. REV. CLEMENT PERROT, from Guernsey. The chapel was considerably enlarged 1831. In 1834 Mr. P. resigned his pastorate.

REV. WILLIAM HENDRY STOWELL (afterwards D.D.), from North Shields. Mr. Stowell held the office of pastor in conjunction with the tutorship of Rotherham College. He published several treatises, among which was the Congregational lecture on "The Work of the Holy Spirit." He resigned the pastorate 1850, and in 1851 he removed to take the presidency of Cheshunt College.

1850. REV. ALEXANDER RALEIGH (Glasgow Univ.), now D.D. Mr. R. removed to Glasgow 1855. Now at Hare Court, Canonbury, London.

1858. REV. ISAAC VAUGHAN. Mr. V. and some of his congregation afterwards removed from Masborough, and constituted themselves a separate body.

1866. REV. WM. GATES (Highbury College), from Aylesbury, the present minister.

ROTHERHAM.

(CONGREGATIONAL.)

Rev. I. VAUGHAN and several of his people separated themselves from the Masborough Independent Church in the year 1865. The congregation worshipped for a time in the Mechanics' Hall until a new chapel should be built. This erection, calculated to accommo-

date 850 persons, was opened April 17, 1867, the Rev. I. Vaughan having then recently died. Sermons were preached by the Revs. Dr. Raleigh, Dr. Vaughan, J. B. Brown, B.A., and J. W. RICHARDSON, who is the first and present pastor.

SCARBOROUGH.—

OLD MEETING-HOUSE.

(PRESBYTERIAN.)

Whether the first Dissenting congregation in this fashionable watering-place was Presbyterian or Independent cannot be now determined. The erection of the chapel took place in 1704.

1700. REV. W. HANNAY was the son of one of the Scottish covenanters, and a sufferer with him in the same noble cause.

After a pastorate of twenty-five years he relinquished his charge, or died, in 1725.

1726. REV. WILLIAM WHITAKER, from Goudhurst, Kent.

Old age and infirmities compelled Mr. Whitaker to retire in 1773. He died in 1776, æt. 81, after a ministry of fifty years. A Mr. Skeaf preached here for some time, and died 1723. (Northowram Reg.)

1773. REV. SAMUEL BOTTOMLEY. At this time the congregation was extremely small, not exceeding thirty persons. But under Mr. B.'s ministry it greatly increased, and a new chapel was built 1774. In 1801 its enlargement became necessary, and during some considerable time the congregation, especially in the visitors' season, was prosperous. Mr. B. was a man of commanding presence. After a ministry of fifty-seven years he died, æt. 80,

1831. His funeral sermon was preached by Rev. E. Parsons, Leeds. In 1811 there were about eighty communicants.

1831. Rev. GEORGE BALDERSTONE KIDD (Rotherham Coll.). Mr. B. had been since 1812 a member of the church at Scarborough, and for three years Mr. Bottomley's assistant. He died, somewhat suddenly, 1851.

1851. Rev BENJAMIN BACKHOUSE (Spring-hill). Left 1863.

1866. Rev. E. L. ADAMS (Lancashire), from Nantwich, the present minister.

SCARBOROUGH.— BAR CHURCH.

(CONGREGATIONAL.)

This chapel was built in 1851. Its erection was demanded by the urgent necessities of this increasing and important watering-place, and has been abundantly justified by the spiritual success which has followed. The building is in the Gothic style, and is extremely well situated.

1852. Rev. ROBERT BALGARNIE (Cheshunt). Mr. Balgarnie relinquished his charge at the Bar Church, after a successful pastorate, April, 1868, to take the ministry at South Cliff.

SCARBOROUGH.— SOUTH CLIFF.

(CONGREGATIONAL.)

This handsome sanctuary was built in 1865, through the liberality of various friends, nobly headed by T. Salt, Esq., who has throughout taken the greatest interest in

the undertaking. It was for a time conjoined with the Bar Church. During the present year this connection has been severed; and the Rev. R. Balgarnie, after an affectionate leave of his former church, has accepted (April 1868) the pastorate.

SEDBERG.

(CONGREGATIONAL.)

There was an ancient chapel at Garsdale, six miles east of Sedberg, which was endowed; but both chapel and endowment are now lost. Mr. Scales says (MS.): "First the endowment was bartered to a person who left the country without paying the purchase-money, and afterwards the building itself was sold, and is now occupied as a private dwelling or dwellings." One of the ministers at Garsdale was Mr. McMurray, a friend of Scott, of Heckmondwike, whom he united with Cranstoun, of Green-how-hill, and Gardner, of Low-row, in ordaining as an evangelist, 1739.

Oliver Heywood, in his diary, records that his son, John Heywood, preached during some weeks, on Frankland's suggestion, "at John Thornton's, nine miles from Lancaster, and John Thornback's, at Middleton Head, near Sedberg. But he had very few hearers, and those not very attentive; and all the income they could promise him was £6 a year. His father fetched him away." Heywood says in his diary, May 24, 1826: "Frank Beckett, and others of my son's hearers, came to me, told me their discouragements as to danger, and the people's falling off. I took my son from them, being very

unworthy ; wept and prayed among them ; they were little affected ; I saw his work was at an end there.”*

The name of Garsdale, a village six miles east of Sedberg, occurs in Neal's list of congregations, coupled with the name of Mc Murray. He succeeded Rev. Peter Walkden, who, in 1710, left for Chipping and Newton.

The unsatisfactory ministry in the parish church led the pious people in Sedberg, about the year 1823, to unite together for prayer and reading the Scriptures. Mr. Batty, at that time a Congregational lay-preacher at Dent, was invited to preach to them. Occasional aid was also obtained from neighbouring ministers. In 1825 help was given by students from Airedale College, and in 1826 a church was formed, consisting of eighteen members.

The present chapel was erected in 1828. “The infant cause has grown up under circumstances likely to test powerfully the motives of its adherents.”

The pastors have been—

1840. REV. CHRISTIAN HENRY BATEMAN. He afterwards removed to Hopton.

1844. REV. T. B. ATTENBOROUGH. He left in 1846. He is now minister at Newark.

1851. REV. G. F. TERRY. He remained till 1853. Now minister at Crockerton.

1854. REV. PIERCE JONES (New College). Left in 1858.

1860. REV. JOSEPH REDMAN, now of Nuneaton. Left in 1863.

1863. REV. E. CLARKE. He resigned in 1864.

1865. REV. T. HARTLEY, the present minister.

SELBY—MILL-GATE.*

(PRESBYTERIAN.)

In 1662 Rev. -- Burdsell was silenced at the parish church. He became afterwards chaplain in the family of the Huttons, Poppleton.

Rev. Noah Ward, assistant to Rev. Ralph Ward, of York, for whom he preached on every third Sunday, devoted part of his remaining time to itinerating, Selby being one of the places benefited by his services. He left Selby, however, a little before his death, in 1669.

A meeting-house was built (Mountain, in his history, says, mistakenly, rebuilt), about the year 1690.

Among the ministers at Millgate have been—

1698. REV. JOHN TRAVERS. He was here in 1715.

REV. JOHN HODGSON. He removed to Lincoln.

REV. JOHN MUSH, a recipient of the Hewley fund, 1728 and 1729.

1791. REV. JOHN SMITH (Kendal Acy.).

1810. REV. — SMITH, son of the preceding. He remained till 1833.

The chapel had now become Unitarian. It was afterwards shut up for several years.

SELBY.†

(CONGREGATIONAL.)

“This congregation owes its origin to the zealous and generous exertions of Messrs. J. and W. Bowden, of Hull, and Messrs. W. and J. Clapham, of Leeds. These gentlemen procured supplies from the academy at Hackney, near

* Information imperfect.

† From Scale's MSS.

* Hunter's “Heywood,” p. 304.

London, under the care of Rev. G. Collison. Mr. Andrew Reed, one of his students (afterwards so well known as a philanthropist and divine) was the first who came. He began his labours on the first Lord's day of July, 1808, and preached in a large room in the 'King George,' which was filled to excess, but which the landlord afterwards refused to let the people occupy. They afterwards occupied a barn on the outside of the town. Appearances were so encouraging as to induce Messrs. Bowden and Clapham to comply with the earnest wishes of Mr. Reed and the congregation to purchase a piece of freehold ground for the site of a chapel. On the 18th of August Mr. Reed left Selby. His ministry there had been very acceptable and useful. In the month of October following, Mr. Seaton, of the same academy, came to supply them.

"The first stone of the new chapel was laid on Monday, Oct. 31, 1808.

"Mr. Seaton visited Thirsk in the month of February, 1839, and received an invitation from the people there to settle among them, which, however, he refused. He left Selby in April. In that month the chapel was opened. The preachers on the occasion were Messrs. Parsons (Leeds), Taylor (Bradford), and Eccles (Leeds). The discourses were afterwards published. Mr. Scott, one of the students from Hackney, arrived at Selby in the month of May, and laboured zealously and with acceptance in the villages of Barlow, Bragton, Bourn, Balby, Gateforth, and Cliff, and continued there until the beginning of September, when he went to Hexham. The people were very much attached to him, and great good was done by his

ministry. Afterwards Mr. Taylor, from the same academy, supplied them till the month of May, 1810."

The ministers have been—

* * *

1832. Rev. J. ROBERTSON (Airedale Coll.). Mr. R. remained till 1839, when he removed to Knaresborough.

1839. Rev. DAVID SENIOR (Rotherham Coll.). Mr. S. removed to Malton, 1857.

1861. Rev. DAVID CLEGG (Airedale Coll.), who is the present minister.

SETTLE.

(INDEPENDENT.)*

The academy, which was under the presidency of the Rev. R. Frankland, at Rathmell, during many years, must have greatly blessed the neighbourhood of Settle, though we have no memoirs of its indirect operation. After its removal, however, no evangelical efforts were made in this neighbourhood, except by the Wesleyans, till the West Riding Itineracy resolved in 1811 to visit the whole district. The congregation at Settle at first met in a private house; a cottage was afterwards rented, and the upper room used as a gallery, by means of an opening in the floor. A chapel soon became requisite, and the Rev. Joseph Cockin, with his son, Rev. John Cockin, rendered essential service in its erection. Their cheerful, long-continued, and laborious exertions laid all the friends of religion, and the neighbourhood at large, under great and lasting obligations. The chapel was opened A.D. 1816, the pulpit being first

* Aided by Rev. S. Compston.

occupied by students from Idle. A Mr. Brixton preached for nearly a year, with small success.

Jan. 1, 1824. REV. SAMUEL ELLIS became the first pastor. The congregation was now in a flourishing state, and continued so during his ministry. He removed to Bolton in September, 1827.

His successor was Rev. JAMES WRIGHT, of Idle Academy, under whose ministry things greatly declined.

Rev. JOHN WILLIAMS, from Grassington. Here in 1835. The congregation was now scattered, and brought to the verge of ruin. Mr. Williams left the place in February, 1838.

A dissolution of the church was deemed desirable, and this the Rev. Professor Scott assisted in effecting. A fortnight afterwards the church was re-formed, the Rev. R. Gibbs, of Skipton, presiding. Four years were spent without a pastor.

April 3, 1842. REV. GEORGE SWANN, from Attercliffe.

Aug. 17, 1845. REV. JOHN GREENER, of Airedale College. He removed in 1847.

1850. REV. — JACKSON. His resignation, which was requested by the church, took place in 1852.

June 24, 1855. REV. SAMUEL COMPTON, of the Bradford Town Mission. After an honourable ministry he resigned, and left Settle June 30, 1867.

The pulpit is now vacant.

SHEFFIELD-ATTERCLIFFE.*

(PRESBYTERIAN.)

Rev. Stanley Gower, one of the

* For much information relative to Sheffield I am greatly indebted to E. D. Leader, Esq., editor of the *Sheffield Independent*.

Westminster Assembly of Divines, was minister at Attercliffe in the early days of the Commonwealth. The town was blessed also by the labours of Rev. William Bagshaw, who resided in the family of Col. (afterwards Sir John) Bright. His ordination took place at Chesterfield, in 1650. He subsequently removed to Glossop, where his labours were most abundant throughout the whole neighbourhood. After 1662 he ultimately settled at Ford, where he lived upon his own estate. His varied and extensive usefulness throughout the district gained for him the title of "the Apostle of the Peak."

William Blythe, a commander in the Parliamentary army, was for a short time commander of Sheffield Castle. His family, of Norton Lees, was Nonconformist, and he married a Bright. His son was a Dissenting minister, and preached to a small congregation at Attercliffe.

It is clear, that from an early period the principles of Nonconformity were understood and appreciated by the inhabitants of Attercliffe, and that the subsequent congregation greatly owed its origin to the influences which had preceded its formation. Two names are conspicuous in the history of Attercliffe Congregationalism;—those of Hancock and Bloome.

The Rev. ROWLAND HANCOCK came first to Sheffield as under-master of the Free Writing School. He became afterwards vicar of Ecclesfield, but relinquished the benefice at the Restoration to the old incumbent. In 1661 he was elected assistant minister by the burgesses. But as his right to the living was disputed, a meeting was held at the church June 11, 1662, Sir John Bright and others being pre-

sent, when it was resolved—"That as for matter of title, Mr. Hancock is now an assistant, the burgesses will be ready to maintain." In the following August, however, this resolution was rescinded, and the old incumbent replaced,—a decision which the Act of Uniformity, which came into operation immediately after, confirmed. The passing of the Five-mile Act drove Mr. Hancock from Sheffield, and compelled him to take refuge at Bull-House, the residence of Mr. Rich. On the indulgence Mr. H. returned to Sheffield, and to his own house at Shiercliffe Hall, and he preached at Attercliffe, and at Brookside, near Bradfield, where he could escape from hostile eyes. Though not a man of university education, Mr. H. was "a very good scholar, and a man of fine parts as well as real piety."

REV. MATTHEW BLOOME was curate at Attercliffe, and was also displaced by the Act of Uniformity. He was imprisoned for a time in York Castle. Mr. Hancock and Mr. Bloome united, shortly after Mr. H.'s return, to form an Independent church. It worshipped at Shiercliffe Hall (Hancock's residence).

The names of those who thus entered into communion have been preserved:—Mr. John Hatfield, Mrs. Anthony Hatfield, Mrs. Hancock, Mrs. Jennet Bloom, Joseph Capper, Joseph Nutt, Robert Hool, (tanner), Wm. and Mary Wadsworth, Mary Nicholson (widow), Hannah Cox, Margaret Parkin, Margaret Sharpe, John Oldale, Widow Hoole, William Hoole (cutler), Robert Hoole (his brother), William Marsland.

Shiercliffe Hall was in a private situation, whilst it was central and convenient of access. But before

the church had been long in existence, disagreements arose, and about the year 1681 it seemed desirable that the ministers should separate, which they did; one part of the congregation worshipping at Attercliffe, where Bloome lived,* whilst the other part remained at the Old Hall, under the care of Hancock.† Soon after this separation both ministers died; Hancock in 1685, and Bloome in the year 1686. He had latterly carried on the business of a maltster, at Sir W. Ellis's, Lincolnshire. The people then became re-united. At this time Rev. Nathaniel Baxter (ejected from St. Michael's, Lancs., and afterwards a private chaplain in Derbyshire), came to reside in Sheffield, for the education of his children. He willingly consented to preach. It appears, however, that he did not take the post of pastor. In the diary of Heywood, Rev. James Wright,‡ father to Dr. Samuel Wright, of Carter Lane, London, is mentioned as minister of Attercliffe. After him, the aged and venerable Mr. Pryme, ejected from the parish church, preached much at Attercliffe, and also, when possible, at a fortnightly lecture in Sheffield. He was a holy man, greatly beloved by the Attercliffe flock, and continued his labours till entirely disabled. He died in 1708, having preached on the previous Bartholomew anniversary (according to his custom) from the words—"And now behold the Lord hath kept me alive these forty

* Among Bloome's congregation was Mr. Spencer, Attercliffe Hall. The whole number of his adherents was twenty-two.

† Hancock and Bloome were both decided Congregationalists.

‡ "He married a daughter of Wm. Cotton, of Wortley, and Nether Denby, ironmaster, a great patron of the Nonconformists."—Hunter's "Hallamshire."

and five years." He was buried in the parish church, being the last of six ejected ministers laid there:—Thomas Burbeck, 1674; Robert Durant, 1678; Richard Taylor, 1680; Rowland Hancock, 1684; Nathaniel Baxter, 1697; Edward Pryme, 1708.* A funeral sermon was preached and published by Robert Fern, at the request of his family. Text, Heb. xii. 23. "And to the spirits of just men made perfect."

The name of Hawden, probably of Wakefield (see p. 110), occurs, as preaching for Mr. Pryme, about 1707. Samuel Blythe, a marriage connection of Pryme, and father to Blythe, of Birmingham, was here in 1716. The congregation then numbered 250.

Attercliffe became about this time an attachment of the Upper Chapel, and was usually under the charge of Mr. Jollie's students. After Jollie's death the care of it fell upon Mr. Wadsworth, senior, and his assistants. On Mr. W.'s death the pastorate fell to Rev. F. S. Wadsworth, his son and assistant. He was educated by Doddridge, who had given him a high character, though he was unorthodox. The people at Attercliffe soon perceived that the doctrines he preached were unscriptural. He united the pastorate at Attercliffe with the position of assistant minister to Mr. Haynes, at the Upper Chapel. The congregation miserably declined, and at length became extinguished. It is not known when the sacrament was last administered; but the communion plate was taken away by Mr. F. S. Wadsworth, used in his family, and sold at his death.

Hunter says ("Biographia Puri-

tanica, Mus. Brit."): "Mr. Johnstone, of Wakefield, told me he preached an annual sermon on 'Death, Judgment, and Eternity,' in pursuance of directions left by Mr. Wilson, minister at Attercliffe, and received two guineas a year." "Mr. Frankland, the minister, established an annual sermon in May. See Will."

ATTERCLIFFE.— ZION CHAPEL.

(CONGREGATIONAL.)

A congregation was collected by Rev. Maurice Phillips, classical tutor of the Masborough Independent College. The ministers have been—

1802. REV. MAURICE PHILLIPS. In 1807 a chapel was erected, recently removed. Mr. P. left in 1810.

1812. REV. R. RICHARDS. He remained till 1824.

1825. REV. J. B. JEFFERSON. When he settled here the congregation was almost extinct. It revived considerably under his ministry, but he died early (1826), æt. 23.

1826. REV. J. W. H. PRITCHARD. He published a life of his predecessor. Mr. P. died 14th July, 1836, æt. 32.

1840. REV. GEORGE SWANN. Mr. S. removed 1842.

1842. REV. GEORGE WATERHOUSE, from Dewsbury. He died June 5, 1844.

Jan. 1, 1845. REV. JOHN JEFFERSON. He left in 1847.

1850. REV. JOHN EARNSHAW. Mr. E. removed in 1856.

1857. REV. JOHN CALVERT (Rotherham Coll.), the present minister. He was ordained Nov.

* Hunter's "Sheffield."

16, 1859. Under his ministry a new chapel was erected, which cost £2,992, and was opened Feb. 4, 1863.

SHEFFIELD.—

AFTERWARDS UPPER CHAPEL.

(PRESBYTERIAN.)

The Rev. JAMES FISHER, vicar of Sheffield, a Congregationalist in principle, remained in the neighbourhood of Sheffield after his ejection. A large number of the laity withdrew with him from the services of the Established Church, and Fisher continued to hold a pastoral relation to them. But he was an object of special suspicion and hostility, especially to James, Duke of York (afterwards James II.), and having been charged with complicity in the Farnley Wood Plot (see p. 77), was often committed to prison. The Five-mile Act at length finally separated the minister from his flock, and the little life which remained after such repeated imprisonments came to an end in the village of Hatfield, near Doncaster, where Capt. John Hatfield, Fisher's relative,* resided. As Sheffield was not then a corporate town, it was distinguished as a shelter for persecuted Nonconformists, among whom were Rev. Richard Taylor and Rev. Nathaniel Baxter. One of those thus drawn to it was ROBERT DURANT, already mentioned, ejected from Crowle, in Lincolnshire. He had been incar-

cerated for his religion, and whilst in prison had formed the acquaintance of Thomas Woolhouse, Esq., of Glapwell, near Mansfield, a fellow sufferer. By him he was recommended to Fisher's bereaved congregation, then assembling in the utmost secrecy; and after due trial, was invited to become their minister (1669). (In the same year John Barber was set apart to the office of ruling elder, and Richard Paramour to that of deacon.) His gentle and courteous manners, his edifying visits and his profitable preaching, endeared him to the suffering flock; and as soon as the times permitted he gained a considerable congregation, and a building was erected at Snig Hall for their worship. It was called the New Hall. A principal contributor to this erection was Thomas Hollis (Baptist), a merchant of London, who, during a visit to Sheffield, had been converted by Mr. Fisher's ministry, and whose name is well known in Sheffield as the founder of its hospital and the author of other generous benefactions. The Brights of Carbrook, of whom mention has been already made, were at that time conspicuous members of the congregation. Scarcely, however, was this meeting-house opened, when Durant died Feb. 12, 1678.* Though Fisher had been an Independent, the congregation subsequently adopted Presbyterian principles. The Rev. Edward Pryme and other Nonconformist ministers preached for them after Durant's death.

April 28, 1681. The Rev. TIMOTHY JOLLIE† succeeded to the

* Fisher was by marriage brother-in-law to Stephen Bright, Esq., of Carbrook, father of Sir J. Bright, and related to many chief Puritan families in the neighbourhood. This relationship brought him to Yorkshire. He became Vicar of Sheffield in 1646.

* Rev. Thomas Burbeck, ejected from Ackworth, is said by Calamy to have often preached in his own house at Sheffield, where he did much good. He died 1674.

† His father was the Rev. Thomas

pastorate. He was a Presbyterian, though very liberal, admitting Congregationalists to communion. This minister, whose education had been begun by Frankland, and completed in London, was ordained by Messrs. Heywood, T. Jollie, Hancock, and Bloome. The ordination was attended by many difficulties, arising from the objection taken by some of the Independents present to the Presbyterian form. It was one of the earliest which took place among the Nonconformists.

Timothy Jollie was much persecuted. Soon after his settlement he was compelled to seek shelter in privacy. Scarcely had he returned home, when another warrant was put in force under the Five-mile Act. Jollie was brought before Sir John Reresby (1682), and hurried off to prison without being allowed to take leave of his wife and newly-born child. Mrs. Jollie (a daughter of Fisher) was subjected to great indignity, and her goods being seized and sold to pay the £20 penalty, she was compelled, though recently confined, to take refuge in her brother's house. She was an exemplary woman, full of faith and patience, with a thankful disposition, which triumphed over all wrongs. Jollie's imprisonment was not at first severe. He was allowed to lodge in York city, and even to return to his family, on giving recognizances to appear at the assizes. But when, after trial, he refused to take the oath binding him to good behaviour (which in fact amounted to a promise not to preach), he

underwent much reproach, and was sentenced to six months' imprisonment in the castle. Yet he was allowed regularly to address the prisoners and citizens. Mrs. Jollie soon joined her husband, taking lodgings in the city. Here she and her servant were seized with sickness,—a new sorrow for Jollie, but the occasion of much kindness from their religious friends. In consequence, Jollie remained in York a short time after his liberation. He there visited many nonconforming families, and narrowly escaped another imprisonment, and it was not till the year 1683 that he felt it safe to appear at Sheffield.

We have spoken elsewhere of Jollie's Academy, which was carried on in a retired situation at Attercliffe. The latter days of his ministry were passed in tranquility and harmony, and his labours were greatly blessed. In 1700 a large and commodious chapel was built. Mr. Hollis was a considerable contributor. He purchased the former building, which he endowed as a hospital. Mr. Francis Barlow also subscribed largely. Mr. Field Sylvester laid the first stone, and Jollie preached the opening sermon. At this time he had the largest congregation in Yorkshire. Two years later, and when a separation had already taken place, Neale reports 1,163 hearers, seventy-five of whom had votes for the county. Jollie died of dropsy on Easter Sunday, May 28, 1714, æt. 55. He was buried in the chapel-yard, where an inscription may still be seen.

The Rev. JEREMIAH GILL (Jollie's Academy), afterwards of Hull, was Mr. Jollie's assistant. He was much beloved, and the congregation parted with him very reluctantly. After

Jollie, a very pious man, and a sturdy Congregationalist, ejected from Altham. His grandfather, related by family connexion to Adam Martindale, held many important commands in the army of the Commonwealth.

him Rev. John Wadsworth* took the post. He left for Rotherham. The Rev. John De la Rose succeeded, who preached Jollie's funeral sermon.

After Jollie's death, a period of great contention and confusion followed. The church desired Mr. De la Rose to occupy the pulpit till a successor was regularly chosen. The trustees and congregation, on the other hand, wished to appoint Mr. Wadsworth, then at Rotherham, who had been De la Rose's predecessor. The latter party proved the stronger, and being resolved to accomplish their purpose, discharged De la Rose, and locked the chapel against him and his friends. They then proposed Mr. Wadsworth as minister, and at a meeting from which the officers of the church and Mr. W. purposely absented themselves, carried their point. A number of church members holding that there had been "a deliberate, resolute setting aside the great rights and privileges that Christ had purchased with His own blood," withdrew and formed another congregation.

This affair excited an immense sensation. It was the first instance, probably, of a Nonconformist division, at least in the North. Both parties appealed to their respective friends. Mr. Wadsworth wrote to many ministers, among whom were Watts and Colton, promising to publish their reply, which he never did. Young Thomas Bradbury was his warm, not to say violent, adherent. On the other hand, the seceding party made known their grievance to the

Congregational church at Leeds, and Mr. Moulton and three members came to Sheffield to inquire into the affair. Their judgment was that the election of a pastor by trustees was an act of "unexampled baseness," and they exhorted the seceders to persevere. In this conclusion young Timothy Jollie (educated by his father), then in the north of Yorkshire, agreed, as a letter of his to Moulton shows, though he afterwards became assistant to Mr. Wadsworth. In some private memoirs he assigns as the reason for afterwards leaving Sheffield "that he found an indolency of temper growing upon him in consequence of the way of living there." He was pastor of Miles Lane for thirty-seven years, died 1757. The next assistant was Rev. Daniel Clark. He resided at Attercliffe. He died 1724. He was succeeded by Rev. Benj. Roberts, who died 1740.

The Rev. JOHN WADSWORTH, late of Rotherham, accepted the pastoral office in 1714. He was married to a daughter of Mr. Field Sylvester. He continued Jollie's Academy, but with diminished reputation. He resigned the pastorate, owing to ill-health, in 1744, and lived only till the following May. He is buried in the meeting-house. The Rev. Field Sylvester Wadsworth, his son, from Kibworth, was his last assistant. He was a pupil of Doddridge, but was requested by that tutor to withdraw, owing to his non-appreciation of Trinitarian doctrine, and finished his education under Mr. Eames. He usually preached at Attercliffe, and continued till 1758.

1745. Rev. THOMAS HAYNES, from Nantwich. Rev. F. S. Wadsworth continued his assistant, and was also pastor at Attercliffe. Mr.

* Mr. Wadsworth's father, of Attercliffe, had been imprisoned for Nonconformity.

H. was an Arian, but his assistant went farther, and the congregation adopted the more pronounced views. Mr. F. S. Wadsworth died in 1758. Mr. Haynes would have gladly introduced Rev. Joseph (afterwards Dr.) Priestley, now leaving Needham Market, as his assistant. But the congregation, though they might have borne his doctrine, disliked the impediment in his speech, and the Rev. John Dickinson was chosen in his stead, Mr. Haynes recommending Priestley to Nantwich, his former charge. The new doctrines now preached became so unpalatable to many of the hearers, that they withdrew to the Nether Chapel. Mr. Haynes died 1758. Attercliffe was then extinct, and Fulwood was taken into connexion with the congregation in its place.

1758. REV. JOHN DICKINSON and REV. JOSEPH EVANS, co-pastors. Mr. D. (Kendal Acy.), had been minister of Diss. He died 1780.

1780. REV. JOSEPH EVANS and REV. BENJ. NAYLOR (Warrington Acy.). Mr. E. resigned his pastorate 1798, and died 1803.

The connexion with Fulwood was at this time dissolved.

1798. REV. BENJ. NAYLOR. He left Sheffield 1805.

REV. NATHANIEL PHILLIPS, D.D. The congregation was now altogether Unitarian.

SHEFFIELD—NETHER CHAPEL.

(CONGREGATIONAL.)

In page 352 we have related the circumstances of the separation from the Upper Chapel upon a principle of essential importance—the right of the church to elect

its officers. The seceding body was composed mainly of the middle class, in number about 200, and was led by Mr. Elias Wordsworth, a man of great piety and zeal. Mr. De la Rose was elected to the pastoral office, and a day was fixed for his ordination. On that day, the Rev. Messrs. Jollie, Hesketh, Allwood, Moulton, Kirby, and others were present. But some ministers whose services had been calculated on never appeared. A strong letter was at the same time sent by Mr. Wadsworth, of the Upper Chapel, entreating ministers to warn and protest against the sinful separation which was being perpetrated. Under these circumstances it was judged wise to defer the ordination altogether for the present, and to enter upon a solemn inquiry into the whole matter. Accordingly, in the following month (Nov., 1715), a number of ministers met, and fully investigated all the facts of this important case. After hearing both sides, they pronounced their judgment, "that the first breach arose from the precipitant acts of those who now adhere to Mr. Wadsworth, and that those brethren that now adhere to Mr. John De la Rose have a just and righteous cause," and they, therefore, joined in ordaining Mr. De la Rose to the pastorate of Nether Church. Unfortunately the signatures to this award have not been preserved, and we only know from other authority that at the ordination Mr. Moulton, of Leeds, asked the usual questions, and gave the charge, and that Rev. T. Jollie, jun., preached on the following day.

The congregation, which at the first numbered about 200, had fitted up two houses for tempo-

rary worship, and had begun at once to build a chapel. It was finished in 1715, and from its situation in relation to the other sanctuary, was called the Nether Chapel. The ordination took place in it.

The Rev. JOHN DE LA ROSE was the son of a French refugee. He had a brother settled at Stockport. His preaching seems to have partaken somewhat of the character of Gallic oratory, and he was very popular. Yet he seems to have been wretchedly sustained by the contributions of his people, a fault for which Sheffield was remarkable about this time. He died Dec. 31, 1723, and was buried in the chapel yard.

The Rev. ROBERT KELSALL, from Cheshire. He was young, and though a worthy and able man, did not gain the affections of his people. He resigned 1726, and became minister of two congregations in Derbyshire. He died 1772. After his removal "great heats" are recorded to have taken place. This state of things exposed the congregation to much reproach.

Rev. OGLE RADFORD. He remained but a short time, then removed to Nottingham, where he died.

We have now mention of Rev. — ROBERTS, then of Rev. — SMITH. The latter, we are told, "lost the respect of his people, and died in great distress."

In 1748 a most worthy minister succeeded, in the person of the Rev. JOHN PYE. He was very Evangelical in sentiment, and devoted in labour. Mr. Pye's niece was married to Mr. John Smith, a respectable bookseller in Sheffield. Their son was the eminent Rev. J. Pye Smith, D.D., &c. Mr. Pye died May 24, 1773, æt. 55. He

was infirm in body, but a truly pious and worthy minister. Mr. Pye was an intimate friend of Rev. James Scott, the tutor at Heckmond-wike, who often preached at Sheffield with great acceptance.

May 4, 1774, Mr. Pye was succeeded by Rev. JOHN HARMER, (from Homerton Acy.), a relative of the author of "Illustrations of Scripture," afterwards minister at Gosport. Mr. H. was an Evangelical minister, but laboured with less success than his predecessor. He died suddenly from *angina pectoris* March 27, 1798. Rev. S. Boden preached his funeral sermon. He was celebrated for mechanical skill, and invented a machine for shearing and raising cloth, which proved of value.

1798. Rev. JOHN DAWSON. He resigned about 1813, though he still lived at Sheffield.

1813. Rev. JOSEPH GILBERT, then classical tutor at Masborough College. He was a man of great erudition, and of profound intellect. Whilst at Sheffield he married Miss Ann Taylor (sister of Isaac Taylor, well known by his numerous and important publications), herself an authoress.

Mr. Gilbert removed in 1817 to Hull, and afterwards to Nottingham.

He was succeeded in 1817 by Rev. THOMAS SMITH, M.A., ordained Dec. 9, 1819, who was also classical tutor at Rotherham College, an office which he resigned Jan. 2, 1850. Mr. Smith was an accomplished scholar, and a man of great power and eloquence when adequately excited. During his ministry the chapel was rebuilt and opened Aug. 19, 1828. Mr. S. resigned his charge at Nether Chapel Nov., 1852, and died Jan. 28, 1853, æt. 69.

Oct. 16, 1853. Rev. HENRY BATCHELOR (Newport-Pagnell Acy.), from Fetter Lane, London. Mr. B. preached his farewell sermon on leaving for Glasgow Dec. 25, 1858.

July 30, 1859. Rev. T. M. HERBERT, M.A. He was ordained Nov. 24, 1859, and removed 1863.

Jan. 11, 1864. Rev. HENRY QUICK (Hackney), from Bristol, the present minister.

"In the burial-ground," says Hunter (from whom most of the foregoing particulars are derived), "are several tombs of the Wordsworth family, originally of the parish of Peniston. Some members of this family acquired great wealth in London. They have been considerable benefactors to the Society."

SHEFFIELD—

HOWARD STREET.

(CONGREGATIONAL.)

On the introduction of Rev. John Harmer to Nether Chapel (1780) some of the congregation withdrew, and among others Mr. E. Bennett, by whom Coalpit Lane* was erected. He became the pastor, with an assistant, neither of whom received any emolument from the congregation. The sums contributed were laid up for the erection of a chapel, and Mr. B. added £250. The chapel at Howard Street was built in 1790, and the congregation removed to it from

Coalpit Lane. Mr. Bennett died Nov. 29, 1788.

The following have been the ministers—

1789. Rev. — BURGESS.

. Rev. — SLATTERIE, from Manchester.

. Rev. MOSES TAYLOR.

1797. Rev. J. REECE. "An amiable man, and most exemplary Christian." Mr. R. died Jan. 8, 1801.

1803. Rev. S. BARNARD, from Hull. Mr. B. died June 6, 1807. More than 500 members of the congregation attended his funeral.

March, 1808. Rev. JAMES MATHER. He left Sheffield July 15, 1827, and died at Islington, London, May 25, 1840.

1830. Rev. T. R. TAYLOR (Idle Acy.). Mr. T. was a man of exemplary piety and distinguished talent. After leaving Sheffield, he became classical tutor at Airedale College (see p. 188). He removed 1832.

1832. Rev. JOSEPH FOX, from Hull. Mr. F. left Sheffield 1835, and is now residing at Manchester.

Feb. 31, 1836. Rev. ROBERT SLATER BAYLEY, F.S.A. (Hoxton Acy.). Mr. B. left Sheffield June, 1846, and died at Hereford Nov. 15, 1859, æt. 58.

July 18, 1847. Rev. SAMUEL CLARKSON (Spring Hill Coll.). He removed August, 1851, and is now at Manchester.

Dec., 1851. Rev. J. J. SHRUBSOLE. He left Feb., 1855.

Oct. 12, 1856. Rev. R. C. LUMSDEN, F.R.G.S. Removed June 7, 1863.

Mar., 1864. Rev. C. CURTIS TYTE, Professor of Classics, Rotherham (from Doncaster), the present minister.

* Coal-pit-lane has been successively a place of temporary refuge for many congregations till their more permanent chapels have been erected.

SHEFFIELD— LEECROFT CHAPEL.

(CONGREGATIONAL.)

This chapel was erected in the year 1780 for a congregation calling themselves Independent Methodists, which separated from Mr. Bennett (see p. 355), under the ministry of Rev. — Povah. It was sold Sept. 23, 1795 to Rev. Alexander McNab, and on his death became the property of his widow. It was afterwards rented by a congregation occupying Coalpit Lane, in which an Independent church had been formed under the pastorate of Rev. Francis Dixon.

The ministers have been—

1799. Rev. FRANCIS DIXON. He was ordained Sept. 5, the Revs. J. Boden, Reece, W. Alliott (Nottingham), Dr. Williams, Burgess (Chesterfield), Phillips, Ellis (Barnsley), and Brooksbank (London), taking parts in the service. There were then fifteen members.

In 1806 the vestry was enlarged for the accommodation of a Sunday School. In 1814 the chapel was purchased and repaired.

In 1827 a school-room which had been rented from the Wesleyans was also purchased.

In 1836 Mr. Dixon resigned, and died Jan. 7, 1846.

1836. Rev. JOHN THORPE, from Ramsden Street, Huddersfield. He was pastor here for two years; but the congregation becoming too large, a change of sanctuaries was effected with Rev. W. B. Landells, of Mount Zion Chapel. Mr. L. afterwards left for Australia.

1853. Rev. JAMES RENNIE, M.A. Ordained Aug. 2.

1857. Rev. BREWIN GRANT, B.A. (Highbury Coll. and Glasgow

Univ.). During his ministry the Cemetery Road Congregational church was built, and Mr. Grant removed thither with a large part of his flock. On his departure there was no settled minister till 1861.

1861. Rev. R. M. MACBRAIR, M.A. (Edinburgh Univ.), from Barbican, London. The church and congregation at once began to build a suburban chapel called the Tabernacle, to which they removed, and the old chapel was sold by auction in 1862, and purchased for £1,000 by the Roman Catholics.

SHEFFIELD— QUEEN STREET.

(CONGREGATIONAL.)

This chapel was erected in 1784. In 1783, the town burgesses of Sheffield granted to Thomas Vennor and John Read a lease of a piece of land for ninety-nine years. On this land the chapel was built.

The ministers have been—

1783. Rev. JEHOIADA BREWER. "Mr. B. was a man of strong intellect, and passions as strong. Commanding in person, and possessed of a good voice, he was fitted to be what he really was, a very striking and popular preacher."* Mr. B. removed to Carr's Lane, Birmingham, 1795. (See life of Rev. J. A. James.)

1796. Rev. JAMES BODEN, from Hanley. In 1797 the chapel underwent internal enlargement. In the following year, after a collection amounting to £181 4s., a large consignment was made for the ship "Duff." On Mr. B.'s in-

* "Independency in Warwickshire," p. 179.

introduction to Sheffield a division took place, which resulted in the erection of Howard Street Chapel. In consequence of Mr. Boden's failing health, the Rev. Joseph Augustus Miller was elected his coadjutor. Mr. Boden resigned April 1, 1839, and died at Chesterfield, June 4, 1841, æt. 84.

1839. Rev. J. A. MILLER. Mr. M. resigned in 1840, and afterwards entered the Church of England.

Dec. 5, 1840. Rev. J. H. MUIR, from Spalding. Much respected. He died suddenly in his vestry between the morning and evening services, Feb. 2, 1862.

Sept., 1862, Rev. J. P. GLADSTONE (Rotherham Coll.), the present minister. He was ordained June 10, 1863.

SHEFFIELD— GARDEN STREET. (CONGREGATIONAL.)

This church was originally formed by the secession, in 1801, of several members from Queen Street and Howard Street. They first met in Coalpit Lane, and removed to this chapel, which had been built in 1780 by a body of Independent Methodists, under the ministry of Rev. Mr. Bristol. On the 31st March, 1803, the Methodist trustees sold the chapel to the Rev. A. Bell, and on April 3, that gentleman and his congregation removed to it.

The following have been the ministers—

1802. Rev. ARCHIBALD BELL, from Wellington. After his coming the people withdrew to Garden-street, which they had bought from the Methodists. Mr. B. left through illness, 1805.

1806. Rev. JOHN MARTON. He remained till 1809.

1810. Rev. MARK DOCKER, from Whitby, where he had been an itinerant. He remained at Sheffield nineteen years, and left, 1829, for Thorne, but afterwards returned, and became chaplain to the Dissenter's portion of the General Cemetery. He died Feb. 14, 1853, æt. 74.

1830. Rev. J. SPEAKMAN.

Dec. 5, 1841. Rev. SAMUEL BELLAMY (Highbury Acy.), from Leeds. Mr. B. removed to Buckingham, 1851.

May 31, 1851. Rev. H. THOMAS, B.A. (Homerton Acy. and London Univ.), from Thetford, now at Derby.

Nov., 1851. Rev. H. F. RUSTEDT. After his departure the chapel was let to the Wesleyan Reformers, until, by the aid of the Independent churches in the town, the cause was revived.

Nov. 28, 1852. Rev. S. DUNN.

1865. Rev. R. STANTON. Recognized June 26, 1865. Under his ministry the cause has so greatly prospered that a large new chapel has been erected on the old site. It was opened Nov., 1867. Mr. S. is the present minister.

SHEFFIELD—MOUNT ZION. (CONGREGATIONAL.)

The first stone of this chapel was laid April 7, 1834.

Its ministers have been—

1836. Rev. W. B. LANDELLS. Ordained Aug. 31. Chapels were exchanged, in 1838, with the congregation then at Lee-croft. (See p. 356.)

1838. Rev. JOHN THORPE, from Huddersfield. Mr. T. died at Manchester, May 29, 1847.

1843. Rev. E. TASKER (Airedale Coll.). Ordained April 5, 1843.

1845. Rev. SAMUEL JACKSON. Ob. at Northallerton, Feb. 21, 1849, æt. 48. No stated minister till

Nov. 24, 1850. Rev. DAVID LOXTON (Highbury), the present minister, was chosen. New school-rooms were built at a cost of £1600, and opened Dec. 12, 1860. The chapel was freed from debt Dec., 1867.

Mr. L. is the present minister.

SHEFFIELD—

WICKER CHAPEL.

(CONGREGATIONAL.)

This congregation, an off-set from Queen Street, was formed of members who had for many years conducted a Sunday-school in the neighbourhood. The church was constituted 1853, and at first worshipped in the school-room. The first stone of the chapel was laid April 18, 1854, and it was opened for worship July 12, 1855.

1864. Rev. J. BROWN PATON, M.A. (London Univ. and Spring-hill), became the pastor. Mr. Paton left to become President of the Congregational Institute, Nottingham, Oct., 1863.

March 24, 1864. Rev. H. TARRANT, from Derby. He left Sheffield August, 1867, and is now at Salem Chapel, Leeds.

The pulpit is vacant.

SHEFFIELD.—

CEMETERY ROAD.

(CONGREGATIONAL.)

This chapel was opened Oct. 12, 1859, by sermons from Rev.

Dr. Raffles and James Parsons. (See p. 356).

Rev. BREWIN GRANT, B.A. (Highbury and Glasgow Univ.), from Lee-Croft chapel.

Mr. G. is the present minister.

SHEFFIELD—TABERNACLE.

(CONGREGATIONAL.)

This chapel was opened March 12, 1862. The cost of its erection was £2,700. The Rev. R. M. Macbair removed here with his congregation from Lee-croft chapel.

1862. Rev. R. MACBRAIR, M.A., (Edinburgh Univ.).

He subsequently became pastor of the congregation at Broom Park.

1864. Rev. J. NEWSHOLME (Airedale). Ordained Sept. 20.

Mr. N. is the present minister.

SHEFFIELD—

BROOM - PARK.

(CONGREGATIONAL.)

The foundation-stone of this chapel was laid by J. Hoole, Esq., Sept. 23, 1863. It was opened Jan. 30, 1864.

1864. Rev. R. M. MACBRAIR, M.A. (Edinburgh), from Barbican, London, and afterwards from the Tabernacle, Sheffield (see *super*).

Mr. M. is the present pastor.

SHEFFIELD—

PARK CHURCH.

(CONGREGATIONAL.)

This church was formed Jan., 1866, and at present assembles in Sheaf Street Temperance Hall, under the pastorship of Rev. F. S. Whitworth. A chapel with

the above designation is planned, towards which, several contributions have been offered. See "Congregational Year Book," 1861, p. 350.

SHEFFIELD—ECCLESFIELD.

(CONGREGATIONAL.)

A chapel capable of accommodating about 150 persons was erected here in 1819, and a small church has been formed. The pulpit has been supplied from various quarters.

SHEFFIELD—FULWOOD.

(ORIGINALLY PRESBYTERIAN, NOW EPISCOPAL.)

By the endowment of Wm. Rowterby, Esq., of Gunthwaite, a native of the place, a small chapel was built at Fulwood about 1724, and an annual sum provided for a minister. The chapel was endowed also by Thos. Hollis, jun., Esq., with £10 per annum, still paid. The ministers have been—

Rev. JEREMIAH GILL, perhaps the son of Rev. Jeremiah Gill, assistant to Rev. T. Jollie. He received aid from the Hewley fund. A house was built for the minister in 1754. Mr. Gill died 1758.

Fulwood was then taken under the care of the congregation of the Upper Chapel, who held a service in the afternoons till the removal of Rev. Jos. Evans, 1798.

1798. Rev. JOSEPH RAMSBOTHAM (Rotherham). He had a school at Sheffield. He removed 1802.

Rev. W. GORTON. He died 1806.

The upper chapel again took charge of it for a year.

1803. Rev. WILLIAM WHITELEGG (Warrington and Manchester). An Unitarian. He remained till 1810.

The endowment which had been placed in the hands of the Roe-bucks was, during Mr. W.'s ministry, lost through their failure.* He removed to Platt, 1810.

1810. Rev. G. W. ELLIOTT, whom Hunter calls "A heretic from an orthodox academy." He was previously at Burton-on-Trent and Coventry. On his removal, in 1817, Rev. J. Boden "helped to rescue it from heterodoxy."†

The Rev. JOHN McDONALD was ordained by the Rev. Dr. Bennett and the Rev. Jas. Boden, and continued at the chapel till 1827, when he resigned. He lived to a great age, and died a few years ago. Unfortunately, when he left Fulwood, he took with him the Bible and the registers of the chapel, and all efforts since made to recover them have been unsuccessful.

In April, 1827, Philip Gell, Esq., of Hopton, Derbyshire, as heir of William Jessop, Esq., of Broom Hall, appointed the Rev. HUGH GARSIDE RHODES to be minister, and the document appointing him is witnessed by the Rev. Thomas Sutton, vicar of Sheffield, and by Mr. McDonald, the retiring minister of Fulwood. Mr. Rhodes still holds the living. The chapel has recently undergone repairs, and is now said to be a comfortable place of worship.

In 1861, the only and surviving trustees were Messrs. Offley, Shore, and Thomas Astine Ward. A new deed was prepared, nominating Edward Bramley, William Edward Laycock, Paul England Fisher, Alfred Beckett, and Michael Hunter, jun., trustees. These gentlemen are all Unitarians.

* The minister at Fulwood was to be chosen by his friend Mr. Jessop and his heirs or by the inhabitants.

† MSS. Mus. Brit.

SHEFFIELD—LOXLEY.*

(CONGREGATIONAL.)

This large chapel, erected 1787, and capable of accommodating 1000 hearers, owes its origin to a clergyman of Evangelical sentiments. Rev. Benj. Greaves, who was curate at Bradfield, in which chapelry Loxley is situated. Mr. Greaves's popularity, contrasting strongly with the incumbent's unpopularity, caused his dismissal. With the aid of parishioners he erected the chapel at Loxley, where he continued to preach until appointed to the living of Stoney - Middleton, Derbyshire. Mr. Greaves was succeeded by Rev. — Flockton (Church of England), appointed by the mortgagee. The chapel was then rented by the Independents, who afterwards bought it. The ministers have been—

1802. REV. DANIEL DUNKERLEY, from Stockport. He died, after a pastorate of eighteen years, and was buried here.

1821. REV. DAVID DUNKERLEY (the same name as the preceding, but no relation). He remained eight or nine years, and removed to Canada.

Rev. — CULLEN. He continued five or six years.

Rev. JOHN HANSON. He was minister for eighteen years, and died here. He was commonly known as "the Vicar of Loxley."

1854. REV. THOMAS FRANCE, the present minister.

A new school-room and minister's house was built in 1855, the first stone being laid April 30, by F. Hoole, Esq.

* Aided by Rev. T. France.

SHEFFIELD—
STANNINGTON.

(PRESBYTERIAN.)

At Stannington, near Sheffield, Richard Spooner built a small chapel in 1652 or 1653, and endowed it with a piece of ground for the support of the officiating minister.

Among the successive ministers have been—

1652. REV. RALPH WOOD; till 1655.

1655. REV. ROBERT MATHEWSON; till 1657.

1657. REV. ISAAC DARWENT. Though called an ejected minister, he had not ceased to preach till after 1662, and he occupied the chapel lands till 1665.

1663. REV. — HOPWOOD; till 1665.

1665. REV. JOSEPH BACON; till 1667.

Rev. — REVELL; till 1668.

1668. REV. TIMOTHY DIGHTON, till 1671.

1673. REV. THOMAS MELLOR; till 1674.

1674. REV. WILLIAM WALKER; till 1676.

1684. REV. GEORGE CROSLAND; till 1689.

1689. REV. ABRAHAM DAWSON. In his time the Book of Common Prayer ceased to be used in the chapel. Till 1696.

1696. REV. WILLIAM BAGSHAW (Jollie's Acy.). He preached the funeral sermon for Mrs. Jollie. Mr. B. died here, 1713.

1713. REV. SAMUEL SMITH, who died here 1761. The congregation now numbered 350.

In 1742 the old chapel gave way to a new one, erected by T. Marriott, Esq., of Ughill, with the aid of friends.

1761. REV. JOHN HALL. Removed to Rotterdam 1780.

1779. Rev. JOSIAH RHODES, an Independent (Heckmondwike Acy.), till 1785.

1785. Rev. EDWARD GIBSON. Mr. G. removed to Stockport, 1794.

1794. Rev. ASHLEY MEANLEY, from Ashford, Derbyshire. He died 1814.

1814. Rev. PETER WRIGHT.

We have no information as to the more modern history of this ancient congregation.

Hunter says, "At a little distance from the chapel is a comfortable house built for the minister's residence, with a spacious garden adjoining, which were much improved by Mr. Meanley. The chapel is a plain building. On the communion-table lies the Book of Martyrs, the gift of some unknown hand. There have been a few interments at the chapel, and at no great distance, on the brow of the hill opposite, was a small decent enclosure, in which were deposited the remains of about ten or twelve persons of the family of Brookside."

SHELLEY.

(CONGREGATIONAL.)

After the death of the Rev. Mr. Kaye, vicar of Kirkburton, in the year 1793, a number of his hearers, dissatisfied with the theology and preaching of his successor, met for worship at a house in Lane Head, Kirkburton. Rev. Mr. Moorhouse, Huddersfield, Galland, Holmfirth, and other neighbouring ministers preached for them. Mr. Wm. Thorpe, afterwards of Bristol, succeeded for nearly twelve months, and then removed to Penistone, when it was resolved to hold

the services henceforth at a house in Shelley, which is yet standing. A chapel was now resolved on. It was opened Jan. 1, 1797, by Rev. R. Rayson, of Wakefield.

The ministers have been—

1798. Rev. R. HARPER. He removed to Northowram in 1801.

A call was then given to Mr. Jonathan Gill, a Rotherham student, but was not accepted.

1802. Rev. ROBERT BLAKE, from Bridlington. During his ministry the chapel was crowded with an attentive and admiring congregation. He was eminently successful. He removed to Ossett 1808.

1808. Rev. BENJAMIN SUGDEN, from Horton-in-Craven. His pastorate was very short. He removed 1810.

1812. Rev. J. HANSON, from Stainland. During the ministry of this eccentric person great dissensions took place, and a number of persons of wealth and influence withdrew and erected a new chapel at Dogley Lane. Mr. Hanson resigned 1822.

1823. Rev. JAMES STEWART, from Clayton West. Very high in doctrine. The congregation was now greatly reduced. Mr. S. removed to Partington 1826.

1826. Rev. C. WHITWORTH, from Stockport. An almost deserted chapel and very insufficient support compelled his removal in 1834.

A period intervened during which there was no regular pastor. In 1846 a Christian gentleman at Huddersfield generously undertook to contribute towards the support of a minister. By the aid of the West Riding Home Missionary Society the services of a pastor were secured.

1847. Rev. GEORGE B. SCOTT,

from Manchester Town Mission. He removed to Brotherton 1849.

Since his departure the pulpit has been principally filled by lay agents. A convenient school-room was opened Aug., 1850.

SKIPTON.*

(CONGREGATIONAL.)

Skipton was nearly destitute of any evangelical ministrations, until nearly the middle of the last century, though Oliver Heywood and a few others preached occasionally. Before any place of worship existed in Skipton, James Harrison opened his house to Congregationalists, and in the year 1774 the Court House, the site of of which is now occupied by the Devonshire hotel, was engaged for public services, and among those invited to preach were Rev. Joseph Cockin, of Kipping, and Rev. Mr. Galbear, of Holden. At length the Rev. Samuel Phillips, of Keighley, came and preached in a gown, and this circumstance seems first to have favourably impressed the inhabitants. Whenever Mr. P. preached the Court House was filled with hearers. A chapel was therefore resolved upon. Mr. P. purchased (1777) a plot of ground on the site of the present chapel. Sermons were preached at the opening by Revs. G. Burder (Lancaster), and J. Cockin (Halifax). At first there were neither boards nor flags at the bottom of the pews. Between two and three years elapsed before the appointment of another regular minister, aid being obtained from Heckmondwike Academy.

* By aid of the late Rev. R. Gibbs.

1779. Rev. — PHILIPS preached for a time. He was brother of Rev. S. Philips, of Keighley. He died soon after his coming.

1780. Rev. — WILLIAMS, from Wales, became the first pastor, under whom the congregation did not greatly increase. He removed to Swanland in 1785. At this time there was little concern respecting religion in the town. Trade and amusements were carried on without check on the Lord's day, and the minister had not unfrequently to stop in his sermon and send out the members of his congregation to quiet the disturbers. Some of these at length became persecutors, and, by breaking the chapel windows, laid themselves open to legal proceedings. But they were allowed to apologize, and quiet ensued.

1785. Rev. — RICHARDSON. His fondness for dwelling on doctrinal points diminished the congregation, and in 1788 he removed to Whitworth, and joined Lady Huntingdon's connexion.

1789. Rev. — HARRISON, from Saffron Walden, a candid and laborious minister. He underwent some petty persecution, over which his Christian temper ultimately triumphed. He was chiefly instrumental in the building of the chapels of Bury, Lancashire, and Allerton, Yorkshire. To the latter place he removed in 1793, and there he died. His brother James was the deacon of his church at Skipton.

1794. Rev. — HANDFORTH, from Lancashire. He had been originally a soldier in the Spanish wars. He was not a man of education, but of great earnestness, and he left Skipton 1797, much regretted.

1799. Rev. — SUGDEN, from

Lancashire. His ministry was not successful, and the congregation gradually declined. He removed to Shelley Nov. 19, 1809.

The chapel then became closed, and the cause of Congregationalism fell very low. At length application was made to Idle Academy for aid on alternate Sundays. This was soon followed by more regular services, and the chapel soon enclosed a full congregation, till the erection of galleries became a necessity.

1813. Rev. T. SHARP (of Idle Academy). He continued at Skipton till 1833, when he was laid aside by sickness, of which he died, April 24, 1843, æt. 70, and was interred in the chapel ground. During his ministry a Sunday-school was commenced, which, though feeble at first, was conducted with indefatigable energy by Messrs. Harrison and Herd, and speedily became very prosperous. At Mr. Sharp's retirement the church numbered eighty-four members.

1834. Rev. RICHARD GIBBS, from Darlington. During his laborious and active ministry 129 members were added to the church, the Sunday-school was increased, and much prosperity was enjoyed. Mr. G. was the apostle of the surrounding district, where his exertions and judgment commanded great respect. He resigned his charge in 1862, and died in 1867, greatly beloved.

A new chapel was erected in Newmarket Street, and opened July 10, 1839. After its erection the congregation greatly increased, and was prosperous.

1862. Rev. THOMAS WINDSOR (Lancashire Coll.), who is the present minister.

SOWERBY.*

(CONGREGATIONAL.)

This was one of the earliest Congregational churches in the West Riding. It was gathered in 1645, by the Rev. Henry Root, who succeeded Nathaniel Rathband as incumbent of the now Episcopal chapel, and who continued to preach in it for half a year after Bartholomew Day, 1662. H. Root was educated at Magdalen College, Oxford, and had been a considerable traveller. He had at one time the prospect of the incumbency of Denton, Lancashire; but ultimately Angier, Heywood's father-in-law, received the appointment. Root was subsequently minister at Gorton, and took a prominent part in the controversies of the time. In 1643 he was assistant minister in the church at Manchester. He wrote a "Just Apology for the Church at Duckinfield," 1646, which was a defence of Congregational principles. He afterwards settled in the chapel at Sowerby (see p. 50). Tillotson wrote to consult him respecting taking "the engagement" of allegiance to Cromwell, in 1649.

The father of Archbishop Tillotson was at one time a member of this church. He died Feb. 22, 1683, æt. 91, and was buried at Sowerby. Joshua Horton was now residing at Sowerby Hall. He was a Puritan, and a justice of the peace, and was involved in some suspicion of being concerned in the "Farnley Wood Plot." (See p. 79).

The pastors of the Congregational church at Sowerby since its origin have been—

1645. Rev. HENRY ROOT (mini-

* Greatly aided by Rev. B. Dale, M.A.

ster during the occupation of the original—now Episcopal—chapel). After 1662 he suffered severely. “He was forcibly taken out of his own house (1663) by virtue of a *mittimus* upon a *significavit*. The three bailiffs who were employed on this occasion broke the inner door of the room where he was sitting, and hurried him away in a manner very unsuitable to his age and weakness. They would not suffer him so much as to take his coat, his staff, or even the little money he had with him to defray his expenses. They treated him in various other respects with rudeness and cruelty. He was prisoner in York Castle three months. Some-time after his release he was committed a second time for three months more; but the justices having declared the commitment to be illegal, he was discharged. Yet he was a third time sent to the same prison by Sir J. Armitage, without any cause being assigned. He was kept close prisoner in a small room for a considerable time. His wife was not permitted to visit him, nor even to come into the Castle.” Henry Root died Oct. 20, 1669, æt. 80.

1669. Rev. TIMOTHY ROOT, son of the preceding. His sufferings even exceeded those of his father. “He was obliged to leave his habitation and his family with the farm he occupied, to his great loss. While he was in Lancashire among some relatives, he was invited to preach in a chapel there. In the time of Divine service a certain doctor came and disturbed him, exhibiting an indictment against him for preaching, but the doctor having made a mistake respecting his proper name, he was dismissed. Five months after he was invited to preach in the same

chapel again, and it being vacant, he complied. For this he was indicted, and put to a great deal of trouble and expense. In August, 1670, he was invited to preach at Shadwell Chapel, near Leeds. Whilst he was singing a psalm, Lord S. (Saville?) came with twenty-four troopers, and some bailiffs. Mr. R. was dragged out of the pulpit into the chapel yard, where his life was endangered by the trampling of the trooper’s horses. Mr. R. desired them to keep off their horses, saying: “I am in your hands, and ye are in the hands, of God.” Lord S. said: “In God’s hands? No! Thou art in the devil’s hands.” They searched his pockets, and finding a receipt in which his name was inserted, they made a *mittimus* and carried him to York gaol, where he was kept a close prisoner. The gaoler told him that except he would give him £20, he should be loaded with double irons and confined among the felons in the low gaol. After fourteen days confinement in an upper room he was brought forth, and double irons were put upon him, heavier than those of the common thieves whose fellow-prisoner he was now to be. The gaoler locked the inner door in the day time, and would not permit him the liberty allowed to the felons, of taking air in the castle yard. Mr. R. procured a bed, but the gaoler would not suffer him to set it up, but compelled him to lie upon straw. On the Lord’s day Mr. R. would have preached to the prisoners, but while he was at prayer an order was brought from the head-gaoler, requiring him to desist. When he had continued for some time in this confinement, two justices in the West sent a certificate for him, upon which he was

released, though not without giving bond for his appearance at the next assizes. He accordingly appeared, but no indictment being found against him, he was finally discharged. These troubles were attended with great expense, and were afflictive, and even hazardous to his wife, who about this time lay in of her fourth child." On his release, Heywood kept with him a day of thanksgiving, Captain Hodgson accompanying him.

Calamy says of Timothy Root: "Just at the time when King James granted liberty of conscience, he conformed, but had little satisfaction afterwards. Mr. Trickett and others thought his complying, after such sufferings, so extraordinary, that they wanted to know whether he saw with clearer eyes than they, and desired he would give them an account of the reason of his proceedings; but this he declined. He brought up his son for the ministry, who was then about 19 years of age. He and his mother were greatly troubled at his father's conformity, and died soon after. His father did not long survive."—Palmer's N. C. M. iii. 476. He died June 24, 1689.

In 1672, Heywood's church having been just formed, several members of the Congregational body at Sowerby sought alliance with the people at Northowram. Accordingly, they mutually agreed to unite, waiving minor differences. "On further debate and enumeration of our members," says Heywood, "they fully acquiesced in my fidelity as to the admission of our church members, and were willing to communicate with them as they stood." "We also owned them, and were willing to receive them to all ordinances." "This is the special work of God, for

men's spirits are greatly altered. Captain Hodgson earnestly promoted this union." Joshua Horton and his wife, Mrs. Root, the widow of Henry Root, Captain Hodgson and his wife, were among these adherents.

Horton was accustomed usually to attend the parish chapel, but on Sacrament days he went to Northowram. He desired accommodation for worship nearer at hand, and in 1673 a license was taken out by him for a new house, which he had erected on "Quarrel (Quarry) Hill." It received the regular services of Heywood, Timothy Root, Bentley, and Dawson. The erection excited the hostility of Dr. Hooke, then vicar of Halifax, who wrote an angry letter to Horton, requesting him to desist from what was "a sin, a scandal, a schism, a danger." He also inveighed bitterly from the pulpit against the undertaking. But Horton, who was a person of influence in his neighbourhood, being a rich man and a justice, was not daunted by these threats, but replied to the vicar in a manner at once firm and temperate.

What became of Mr. Horton's chapel is unknown. There was no minister from Sowerby at the meeting of West Riding ministers, 1691 (see p. 109), nor is the place mentioned in Evan's list, 1715. The next chapel did not occupy the same site. It was built in 1720.

"This chapel," says Mr. Bottomley, one of the subsequent ministers, "which has been recently taken down, was appropriately designated 'The Dissenting Meeting-place.' It seems to have consisted of walls, doors and windows of the commonest order,—literally a ground-floor. Primitive usages obtained, but worshippers,

who were mindful of the luxuries of life, provided themselves with mats or rushes. What the order of benches was, we have never learned. In the memory of some yet living there was but one pew, which was occupied by a principal person—Mr. Lea, who was much respected and deservedly esteemed, a great help to the cause.”*

1721. REV. WILLIAM DODGE. He bears the reputation of having been a faithful minister. The Northowram Register calls him “a useful preacher and physician.” His name is on the Hewley list, 1728. He was buried in the chapel.

1744. REV. — THORBURN.

REV. — ANDREWS.

1752. REV. DANIEL PHILLIPS, educated at Pulheli, Caernarvon; afterwards with Dr. Latham, from Eastwood. In Cockin’s life he is styled “an Arian.” After a long pastorate of more than forty years, he removed to Hapton, Norfolk, 1788. “The interest at Steep Lane,” says Mr. Bottomley, “had originated before Mr. Phillips’ settlement, and was probably a necessity arising out of the verging towards Unitarianism at the Dissenting meeting-place.” At his death Mr. P. was 84 years old.

1788. REV. EDMUND BUTCHER (Daventry Acy.). He was at Sowerby only six months. He removed to Leather Lane, London,

1788. REV. JACOB HARWOOD. He was very popular for some years. Left for America, 1794.

1794. REV. JOSEPH SOWDEN (Trevecca), from Booth. He was an Independent. He resigned, probably, from insufficient subsistence, though he on the day of his farewell sermon received an in-

itation to remain. He was very successful. Removed to Warrington 1800, and died at Bolton 1842.

1800. REV. ELI HOLLINGWORTH (Northowram Acy.). An eccentric man. His stay was short. He resigned 1803.

1803. REV. JAMES HATTON (Hoxton Acy.). His ministry lasted above thirty-six years. During his pastorate a chapel-house was erected, and a Sunday-school established, for which a room at the back of the building was provided. Mr. H. was a man who lived in the esteem of his people and of the public, and his memory was long regarded with affection.

1840. REV. JOSEPH BOTTOMLEY (Airedale Coll.), from Richmond. Many difficulties occurred during his ministry. The chapel was damp as well as inconvenient, and greater accommodation was required both for the congregation and the school. At length, encouraged by J. Crossley, Esq., a new chapel was resolved on, which was opened Sept. 11, 1861, by sermons from Revs. Dr. Raffles and J. (now Dr.) Parker. The style of the chapel is pointed Gothic, with school-room below. Mr. B. exerted himself greatly to remove the debt; which, however, was not entirely accomplished when he died. His congregation lost in him an efficient and valuable pastor. Ob. May 19, 1866.

1866. REV. R. J. SARGENT (Western Coll.), from Bangalore, where he was agent of L. M. Society. He was afterwards at Billericay and Orsett, Essex. He is the present minister.

* “Cong. Register,” viii., p. 84.

SOWERBY BRIDGE.*

(CONGREGATIONAL.)

The foundation stone of this chapel was laid in 1839, by Rev. J. Ely, and in the following year the building was opened for public worship, by sermons from Revs. J. Ely, J. Kelly, and J. G. Miall. The church was formed in 1840. The successive ministers have been—

1840. Rev. ROBERT BELL from Stainland, (the first pastor). He removed to Brighouse in 1842.

1843. Rev. HARFORD JONES (Cheshunt Coll.). He remained till 1847, when he retired from the ministry.

March, 1849. Rev. RITCHIE MOFFETT (Rotherham Coll.), the present minister.

STAINLAND.†

(CONGREGATIONAL.)

A chapel was erected here about the year 1755, and a congregation formed, comprehending Christians of different denominations, principally Wesleyans and Independents.

The first minister known was Rev. S. LOWELL, who left Stainland in 1782 for Brighouse. The next was Rev. JOHN BATES, who removed in 1793 to Mixenden. To him succeeded Rev. SAMUEL BARRACLOUGH, who afterwards joined the new connexion. Rev. Mr. HANSON (Idle Acy.), followed. He removed to Shelley 1812.

Hitherto public worship had been carried on with a very mixed congregation. As Mr. Hanson once observed in answer to an inquiry

respecting the denomination to which the people belonged: "We have Wesleyans, Independents, and Church-people; an Independent parson in the pulpit, a Baxterian clerk, a Roman Catholic organ, and a drunken player, and so you may call us what you like." At length, in 1813, the Congregationalists formed themselves into a separate congregation, and constituted a church. The pulpit was occupied principally for a time by students from Idle Academy. At length a regular pastorate was formed, and the ministers have been the following:—

1817. Rev. S. RHODES (Idle Acy.). Mr. R. left in 1827.

1829. Rev. ROBERT BELL (Airedale Coll.). Under his ministry the congregation greatly increased. He left for Sowerby Bridge 1840.

During this pastorate the chapel was enlarged, and a parsonage house was built.

1841. Rev. J. BRAMALL (Highbury Coll.), from Patricroft. He left in 1844 for Swanland, where his health failed. He was afterwards in London, where he was deacon of Union Chapel, Islington, and secretary to Cheshunt College. He died, much esteemed, Jan. 19, 1864.

1846. Rev. J. RAWLINSON (Lanc. Coll.) He removed in July, 1850, to Cheltenham.

1853. Rev. W. S. BALL (from Havant. He removed in 1856 to Newton-le-Willows, where he died, in 1861.

1859. Rev. W. GARNER (from Denholme). He resigned in 1862.

1863. Rev. J. HALEY (Lanc. Coll.), the present minister.

* By aid of Rev. R. Moffett†

† By aid of Rev. J. Haley.

STANNINGLEY.

(CONGREGATIONAL.)

This chapel was opened July 25, 1855, by sermons from Rev. J. Stoughton.

The ministers have been—

1855. Rev. HENRY BETTY.
Removed 1857 to Horncastle.

Jan. 2, 1859. Rev. H. HUSTWICK, from Great Ayton. Removed Feb., 1862, to Honley, near Huddersfield.

June, 1862. Rev. G. W. HARRIS.
Resigned Oct., 1865. Removed to Leeds.

May, 1866. Rev. W. JOWETT.
The present minister.

STAITHES.

(CONGREGATIONAL.)

The chapel at Staithes was opened in the year 1823 (Sept. 3). At first it was taken under the charge of the congregation at Whitby. The following is a list of the pastors—

1827. Rev. R. HENDERSON, the first minister.

1830. Rev. J. RAINE.

1834. Rev. W. MITCHELL, the present minister, now upwards of 70 years of age.

The chapel was rebuilt in 1835.
Runswick is attached to Staithes.

STOCKSBRIDGE.

(CONGREGATIONAL.)

The chapel at Stocksbridge was built in the year 1819, at a cost of £700.

The list of pastors is—

1847. Rev. G. S. SPENCER. He removed to Wotton-under-edge 1851.

1853. Rev. GEORGE THOMAS

(Pickering). He left in 1856 for Usk, Monmouthshire.

1857. Rev. HENRY ROBERTSHAW (Airedale Coll.) the present minister.

A new school-room has been erected by the liberality of — Fox, Esq., at an expense of nearly £1000.

Another chapel has been opened in Stocksbridge. The division, it is hoped, will not be of permanent duration.

STOKESLEY.*

(CONGREGATIONAL.)

Early mention is made of W. Kaye, "minister of God's Word at Stokesley," who published, 1645, "Answer to Objections against the Covenant," also "Baptism without Basin."

The present chapel was erected Dec. 27, 1809.

The successive pastors have been—

- Rev. — SWANN.
- Rev. — HARDMAN.
- Rev. — SMITH.
- Rev. — DAW.
- Rev. — WALLACE.
- Rev. — JACKSON.
- Rev. J. WHALLEY.

The pulpit is now vacant.

STUBBIN, ELSECAR.

(CONGREGATIONAL.)

Several members of the churches of West Melton and Masborough resolved, about the year 1838, to erect a chapel for their own accommodation, and being poor, and unable otherwise to contribute,

* Information incomplete.

they dug the foundations themselves. The chapel cost about £1,600. In 1840 a church was formed by the Rev. M. Docker.

The ministers have been—

1844. Rev. WILLIAM ORGAR, from Hunslet. Mr. O. continued till 1850, when he removed to Morley.

1851. Rev. JOHN CUMMINS. During Mr. C.'s ministry a school-room was erected, the burial-ground enlarged, and the chapel expanded. Mr. C. relinquished his charge, and removed to Sheffield, 1864.

1865. Rev. WILLIAM ORGAR resumed his ministry, and still continues.

SWANLAND.

(PRESBYTERIAN, NOW CONGREGATIONAL.)

Nothing is known of the origin of this congregation, which is one of the oldest Independent societies in the county. It dates from the close of the seventeenth century.

The following have been the pastors:—

Rev. EMANUEL DEWSNAP. He was here in 1702, but we have no further information respecting him.

1703. Rev. — BROOK was ordained here in 1704.

Rev. — GARDNER. Mr. G. removed to Chester in 1713.

Rev. JOSHUA HARDCASTLE. In his time, about 1715, the congregation is reported as consisting of 450, of whom twenty had votes for the county.

Rev. JOSHUA HOYLE. He died Oct., 1738, and is interred at Swanland.

1740. Rev. JOHN ANGIER, from Cleckheaton. He was pastor of the church about forty years. He

died here and was buried at Ferriby.

1770. Rev. SAMUEL BOTTOMLEY (of Hecmondwike Acy.). He was minister during the space of three years. He removed to Scarborough 1773. A division took place during his stay, and the separatists erected a new chapel.

1775. Rev. GEORGE GILL (Hecmondwike Acy.), from Market Harborough. He remained about six years and a half.

1783. Rev. RICHARD LEGGETT. Left for Lincolnshire 1785.

1786. Rev. DAVID WILLIAMS, from Skipton. He resigned his charge after forty years' ministry, and died in 1827. In his time the seceders returned, or rather they united with the remaining congregation in building a new chapel on the site of the old one. This was done in consequence of a sum of money having been left to the old chapel for repairs which were found impracticable.

1826. Rev. JOHN HAYDEN (Homerton Coll.). Mr. H. removed to High Wycombe, 1834.

1835. Rev. JOHN EVISON, from Limerick. Mr. E. died in 1844.

1844. Rev. JOHN BRAMALL, from Stainland. He left for London in 1850.

1851. Rev. ROBERT THOMSON, M.A. (Blackburn Acy.). He resigned 1853.

1854. Rev. JAMES WISHART, M.A. (St. Andrew's). Relinquished his charge 1865. Now at Liverpool.

1866. Rev. E. NEWSUM (Rotherham). Resigned through failing health, 1866.

1867. Rev. GEORGE SNASHALL, B.A. (Airedale), from Rochdale, the present minister. There is an endowment of landed property.

SWINTON.*

(CONGREGATIONAL.)

In this village a small chapel was erected chiefly by the endeavours of the students of Rotherham College and the assistance of Dr. Bennett, 1824. The church meeting here has sometimes been united under the same pastorate as Melton. At present, and for many years past, it has been supplied by students.

TADCASTER.†

(CONGREGATIONAL.)

An old congregation existed here under the title of "Tadcaster and Clifford." It is mentioned in Neal's list of 1715, but without being characterized as either Presbyterian or Congregational. Lady Hewley contributed to its funds.

In 1864 a modern congregation was begun at Tadcaster, under the auspices of the West Riding Home Missionary Society. It is now no longer on their list.

THIRSK.‡

(CONGREGATIONAL.)

In 1662 Rev. Matthew Hill was ejected from Thirsk. He afterwards preached for a time privately at York, but with considerable risk. In 1715 Thirsk is reported as Independent on Neal's List, having sixty hearers. In 1758 a Nonconformist minister preached here, but his name and denomination are not known. In 1792 Rev. Mr. Browning, of the Countess of Huntingdon's Connexion, visited Thirsk, and preached

under an elm tree with some success. Rev. W. Morris, employed as an itinerant in the North Riding by a London society, preached here fortnightly in 1797; but the people could not, or would not, pay the small expenses of himself and horse. The Revs. Messrs. Howell and Jackson afterwards obtained leave of the lord of the manor to preach in the Tolbooth, which they did as often as they were able. They undertook at length a regular fortnightly Sunday service with most encouraging results, and it was determined that a commodious place of worship should be erected. By the aid of some Christians at Green Hammerton and Knaresborough this was at length effected, and a chapel was opened in the year 1804 by Rev. W. Vint (Idle) and Graham (Darlington).

Mr. Jackson, with Mr. Storey,* now undertook to preach at Thirsk in connexion with Boroughbridge and Green Hammerton. A large congregation was soon gathered. A gallery was erected and a church formed April, 1805.

The following is a list of pastors:—

1809. REV. SAMUEL NEALE. Ordained 1810. He left for Ossett 1815, and it is believed conformed to the Establishment.

1815. REV. HENRY PAWLING (Hackney Acy.), left 1817 for South of England.

1819. REV. JOSEPH JEFFERSON, from Basingstoke. A memoir of him was given in the "Evangelical Magazine" for January, 1825. He was a considerable contributor to the History of Thirsk, though his son, Rev. J. B. Jefferson, Attercliffe,

* By aid of Rev. Dr. Falding.

† Information incomplete.

‡ Aided by Rev. H. Howard.

* This gentleman was intended for the Church of England, but relinquished that design. He afterwards joined the Wesleyans.

was the ostensible author. He preached before the annual assembly of the London Missionary Society at one of its early meetings. Mr. B. died June 12, 1825.

1825. Rev. JAMES BUCKLEY (Idle Acy.). Left for Peniston 1833. He now resides at Stockport, without pastoral charge.

1834. Rev. ABRAHAM PICKLES (Airedale Coll.). He died at Leeds, 1865.

1844. Rev. EDWARD GATLEY, from Lichfield. Removed to Tosside 1854. He died at Knottingley, January 14, 1866, and was buried at Thirsk.

A new chapel was opened in 1845, but was so imperfectly built as to render it necessary to take it down and rebuild it.

May, 1855. Rev. HENRY HOWARD (Pickering Acy.), from Norwich, the present minister.

During his ministry the chapel has been re-erected, 1866. Sermons at the opening were preached by Revs. Dr. Campbell, E. Conder, and W. Thomas.

THORNGUMBALD.*

(CONGREGATIONAL.)

The church here was founded 1799. After its formation it was for a time under the ministry of Rev. John Morley, till he removed to Hull, 1801. In that year a chapel was built. Among the ministers since that time have been Rev. — STEPHENSON, who was here in 1815, and Rev. R. KIRKUS, who was here in 1833. The present minister is Rev. W. BETTINSON.

* Information imperfect.

THORNE, WITH HATFIELD.

(CONGREGATIONAL.)

Before the building of a meeting house the congregation assembled in a private dwelling. The chapel was erected in 1800, and at first supplied by students from Rotherham. The following have been pastors:—

1806. Rev. GEORGE HARRISON. He remained till 1814.

1814. Rev. J. DONEY. He relinquished his pastorate in 1817.

1817. Rev. H. EARLE. He removed in 1828.

1829. Rev. MARK DOCKER. In 1831 he removed to Broadway, Worcester.

1831. Rev. JOHN EDGAR MILLSON (Rotherham Coll.). He left for Pontefract 1837. Students from Rotherham preached during some following years.

1841. Rev. GEORGE DUNN. He remained till 1844.

Students again occupied the pulpit.

1847. Rev. H. J. RUSTEDT. He removed to Sheffield 1855.

1855. Rev. JAMES HILLYARD. His pastorate ended in 1857.

1859. Rev. R. W. VALENTINE (Trin. Coll., Dublin). He left in 1861. The pulpit is now vacant.

There was a Unitarian meeting house at Thorne, of which we have obtained no reliable particulars.

TOSSIDE, OR SANDY SIKE,

(CONGREGATIONAL.)

This church originated in the exertions of the Rev. Benjamin Sowden (Horton), who, by his frequent visits, gained a numerous and attentive congregation, out of which a church was formed. A

chapel was at length resolved on, by the aid of itinerants, who regularly preached at the place. It was opened in 1812, and was calculated to hold about 300 persons. The people desired Mr. Sowden as their minister, but this intention was overruled. The academy at Idle furnished preachers during some time, till an invitation was given to

1814. Rev. — HART (of Idle Academy). He obtained crowded congregations. But some doctrinal differences arose, and Mr. Hart removed to Wortley.

Rev. J. CAPPER, from Kirkham, Lancashire, then preached as a candidate, but was never regularly invited. Many most disorderly proceedings now took place, and Mr. C. was compelled to leave. Nearly a half of the congregation left the chapel, and applied to Rev. Henry Driver (Holden) to preach for them on Sunday forenoons, and under his presidency they were formed into a separate church. Those who remained at the chapel invited Mr. Hart to return, but through the influence of Rev. J. Scott (Cleckheaton) and Rev. J. Cockin (Holmfirth), who were trustees, this intention was abandoned. Rev. Archibald Laing preached for some time, and afterwards Idle Academy furnished occasional ministers.

Dec. 1819. Rev. JOHN CROSSLEY (of Blackburn Acy.). Attempts were now made to reconcile the divided parties, but without success. Mr. Crossley left in 1824.

May, 1825. Rev. DAVID CALVERT. During his ministry the church enjoyed peace and prosperity. He remained here sixteen years, and removed 1841 to Calderbrook, near Rochdale, where he died.

May, 1844. Rev. GEORGE BERRY, a successful labourer. Removed 1854 to Over Darwen.

Rev. EDWARD GATLEY, from Thirsk. During his ministry the congregation greatly declined. He removed in 1860 to Knottingley.

1860. Rev. JOHN ROBINSON. After six years and a half he removed.

The pulpit is now vacant.

UNION-CROFT.

(CONGREGATIONAL.)

This chapel was erected in 1842. Its ministers have been—

1855. Rev. JOHN W. ROLLS, from Kirby Moorside. He left in 1860, and is now at Roxton, Beds.

1851. Rev. JOHN MARPLES. He removed in 1863.

The congregation is now principally aided by students from Aire-dale College, with other occasional help.

UPPER MILL.*

(CONGREGATIONAL.)

The chapel at Upper Mill arose (1807) from the efforts of two lay preachers, J. Winterbottom and J. Buckley, who has been associated with the New Connexion. It was bought and transferred to the Independents by some friends from the Independent Chapel, Delph, about 1830.

1832. Rev. REUBEN CALVERT (Airedale College).

Mr. Calvert left for Hyde 1841, and is now dead.

1841. Rev. R. THOMPSON, M.A., from Middlesboro. Mr. T. removed to Upminster in 1843.

* Aided by Rev. W. Burrows.

Mr. Thompson is now without charge.

1845. Rev. J. REEVE, from Aspatia. Mr. R. removed to Morley 1849, and is now at Stowmarket, Suffolk.

1849. Rev. S. DYSON (Lancashire College). Mr. D. left 1856 for Idle.

1857. Rev. T. STURGESS. Mr. S. left 1859, and retired from the ministry

1861. Rev. W. BURROWS (B.A., London Univ.), (Lancashire Coll.), the present minister.

WAKEFIELD AND ALVERTHORPE.

Mention has been made of a congregation which was gathered at Alverthorpe. Rev. Christopher Richardson, ejected from Kirkheaton, retired to his own house, Lassell Hall, where he preached on Sundays, and held a lecture once a month. This must have been considerably after 1672, for after the issuing of the Act of Indulgence, Richardson preached for some time in Castle Hey, Harrington Street, Liverpool. Among the ejected ministers in the neighbourhood was the Rev. Joshua Kirby, Camden lecturer at the parish church. "This brave and conscientious man was expelled from one living because he could not sign 'the solemn league and covenant'; he was driven from another because he could not sign 'the agreement'; and from his lectureship at Wakefield parish church because he could not obey 'the Act of Uniformity.' When he was in the south, he was imprisoned at Lambeth; when he came into the north, he was im-

prisoned at York. He would publicly pray for King Charles in exile in the days of the Commonwealth, and he would not pray at all out of the prayer-book in the days of the Monarchy.* Kirby was a substantial preacher, quoting Scripture very abundantly in his sermons. He was a very holy man, of inflexible principle, and was remarkable for the plainness of his attire. After his removal by the Act of Uniformity, he preached in his own house.† Heywood often visited and assisted him. He died under a sentence of excommunication June 12, 1676, æt. 59, and was buried in his own garden, as was his wife after him."‡

Kirby was, after his fashion, a poet. Many specimens of his verses are still extant. An example or two may be given:—

"It yields joy now, and will do evermore,
To go to prison on my Master's score;
Whose honourable cause and pleasant face
Made me forget a prison was disgrace.

* Wicksteed.

† Kirby, in a letter to Thoresby, mentions a Mr. Edward Watkinson who, being in poor health and unable to attend worship, desired to have some minister like Flkanah Wales, who would take up his abode in his family. Wales preferred to live with his relations at Leeds.

‡ There was a Rev. Thos. Johnson, M.A., who resided at Painthorpe, where he was born, and had an estate. He was for a time chaplain to Sir Edward Rhodes, and afterwards Vicar of Sherburn-in-Elmet, whence he was ejected, and where he remained preaching in private till the Oxford Act drove him to Wakefield. He preached at Bramham and Shadwell. After 1672, he went to Idle, and preached in the public chapel for about two years, no objection being made for a time, because he took nothing for his services, and rode over from Painthorpe; but he was at length prohibited. He was a worthy man, though not a popular preacher. He received aid from the Stretton Fund.

I never knew what Heaven wastill I knew
The favours which in prison God does
throw.

Prisons declare what pulpits are forbid,
And truth breaks out the more, the more
'tis hid."

Again—

"Shall I recant, and wheel about and turn,
That I may say, unworthy right hand burn?
Shall I deny my Lord, in hope that I
May go with Peter, and weep bitterly?
Shall I, the fury of a man to shun,
Under the terror of Jehovah run?
Shall I, when God says preach, and men
say nay,
Take time to study whether to obey?
Shall I, to feed a carcase that must die,
Nourish a worm to all eternity?"

In 1672, Killice House, Flan-
shaw Lane, was licensed. A malt-
house (I know not if this be the
same) was about this time opened
for worship at Alverthorpe. O.
Heywood ministered there in the
above year to many hundred hearers.
He was preaching at the same
place in 1674, when three bailiffs
came in the morning, "and in the
afternoon many profane persons
from Wakefield, among whom was
'a wild young scholar, one Ratcliffe'
(who must have been he who was
afterwards the celebrated physician
of that name), and who subse-
quently entertained his riotous com-
panions with mimicry of Mr. Hey-
wood's sermon, and the delivery of
it."* The congregation at Alver-
thorpe had at first some divisions
respecting the choice of a minister,
but afterwards agreed, and forgot
their differences.

Kirby died in 1677. After his
death his widow, who survived
him for twelve years, continued to
hold the meetings at her house.

Rev. William Hawden, ejected
from Broadsworth, was at a later
period a preacher at Sherburn.
On the landing of the Duke of

Monmouth, he was sent as a
prisoner to Hull and to York.
But the matter was compromised.
He was, probably, for some time
preacher at Morley. During the
latter years of his life he was blind.
He died at Wakefield 1699, æt. 84
(Calamy says 88), and was buried
at Morley.

1672. REV. PETER NAYLOR,
an ejected minister, was pastor of
the church at Alverthorpe. He
had previously preached for Mr.
Swift, at Peniston, during Mr. S.'s
imprisonment. He ministered alter-
nately at Alverthorpe and Ponte-
fract. He died June 2, 1690,
æt. 54.

During his ministry, Thomas
Bradbury, whose father was a
member of Mr. Naylor's church,
came first into notice. "So tena-
cious was his memory at this early
period, that he was employed by
Mr. Naylor to report to him the
state of public affairs, which he
learned from a newspaper that was
read aloud at a public-house in
Wakefield."* He was sent to
Jollie's Academy; went thence
into the family of Mr. Whitaker,
of Leeds, and became ultimately
the eminent minister of New
Court, Carey Street, London.

1693. REV. JOSHUA SAGAR, son
of Rev. — Sagar, Blackburn. He
had been ordained in his father's
chapel, but was at this time pub-
licly recognised as pastor at Alver-
thorpe. He married Baptista,†
daughter of Capt. Poole, Wake-

* Wilson's "Dissenting Churches,"
vol. iii. p. 504.

† A sister of this lady married Mr.
Richard Milnes, of Wakefield. From
this marriage descended R. S. Milnes,
Esq., of Great Houghton and Frystone.
He married Rachel Busk, who became
sole heiress of the property of the Rich
family. Lord Houghton is descended from
this marriage.

* Hunter's Heywood, p. 260.

field, cousin to the celebrated Matthew Poole, the commentator. She was sister to the wife of Lister, Topcliffe.

WAKEFIELD — WESTGATE.

(PRESBYTERIAN.)

In the year 1697, a meeting-house was opened at Westgate End, Wakefield, when O. Heywood preached. After that time the congregation removed from Alverthorpe to Wakefield.

Rev. T. Bradbury says: "Mr. Joshua Sagar was a good scholar, a hearty friend, a substantial, useful preacher, and of so sober, blameless conversation, as to have the good report of all men, and of the truth itself." He died 1710, and was buried at Tingley. His funeral sermon was preached by Rev. T. Whitaker, of Leeds, and was published in a posthumous volume by Bradbury.

Rev. WILLIAM BENSON. He died in 1712.

Rev. ISAAC HAWKINS (Jollie's Acy.). In 1715, the congregation amounted to 400, of whom forty were freeholders of the county. Mr. H. died Nov. 24, 1724.

Rev. JOHN ALDRED, son of Jeremiah Aldred, of Morton, who was a pupil of Frankland.

1761. Rev. WILLIAM TURNER. Mr. T. was a man of considerable talent and high character, and was much esteemed. He wrote pleasing verses. During his ministry he and the congregation became Unitarian. In 1790 the Rev. Thomas Johnstone was his assistant. Mr. T. died 1794.

We need not pursue farther the history of the congregation.

WAKEFIELD— ZION CHAPEL.*

(CONGREGATIONAL.)

Many different ministers made attempts during the eighteenth century to form a congregation at Wakefield, but for a time without success. Among these were the Rev. John Edwards, of Leeds, and the Rev. Mr. Ralph. The latter preached in the playhouse-yard. The next morning his host, Mr. S. Thompson, received a written notice from the churchwardens that if he preached again he would be prosecuted.

In 1781, the Rev. James Wrath, of Bolton, then visiting Wakefield, preached during the week at his brother's house. He offered to preach again on the Sunday following, but his brother, being afraid of a disturbance, declined. Thomas Ward, however, of Flanshaw Hall, opened his doors to Wrath,† and a few inhabitants of Alverthorpe became interested in the Gospel. Afterwards a room was taken in Wakefield, at the bottom of the Great Bull yard, the Rev. James Scott, of Heckmondwike, the Rev. S. Tapp, S. Cave (connected by family with Wakefield), and other ministers, conducting service there. The number of the people increased, though very gradually, and the congregation resolved to build a chapel. In 1782, the Rev. Samuel Bruce, Grimsby, passing through the town, on his way to Barnsley, gave an occasional service. He was requested to preach on the follow-

* Aided by Rev. J. S. Eastmead.

† Thomas Ward, of Flanshaw Hall, the descendant of the above, was one of the first deacons of the church under Rev. S. Bruce.

ing Sunday, and ultimately received a call.

The order of ministers has been the following:—

Oct. 2, 1782. Rev. SAMUEL BRUCE (Heckmondwike Acy.), a native of Heckmondwike, previously settled at Great Grimsby. Mr. Bruce preached his first sermon as pastor, in the room then occupied by the congregation, on Sunday, Oct. 13, 1782, from Acts viii. 5, "Then Philip went down to the city of Samaria, and preached Christ unto them."

Jan. 1, 1783, the new chapel at the bottom of Rodney Yard was opened by the Rev. John Cockin and Thomas Grove.

A church was formed in April, 1783, when the pastor and members signed "a solemn covenant," which still remains extant in the church records. The first sacrament was administered on the first Sunday in June, 1783, to eighteen members (including Mr. and Mrs. Bruce). 176 members were admitted during the pastorate of Mr. Bruce.

The congregation was at first small, but gradually increased in numbers till the chapel was filled with attentive hearers. In 1793 a minister's house adjoining the chapel was built, the salary raised by the congregation during the whole ministry of Mr. Bruce averaging only about £105 per annum. In 1799, the chapel becoming too small was enlarged, and some differences arising as to the rearrangement and allotment of pews, a secession took place, and a new chapel (Salem) was built in George Street. Mr. Bruce preached his last sermon on Sunday, April 2, 1826, from John iii. 29, "This my joy therefore is fulfilled." During the succeeding week he

was seized with illness, which permanently laid him aside; he died June 1, 1833, æt. 79. A memoir of Mr. Bruce, with some further particulars as to the early history of Zion Chapel, will be found in the "Evangelical Magazine" for August, 1833, p. 337, *et seq.*

1827. Rev. JOHN DOUGLAS LORRAINE (Rotherham Coll.), a native of Alnwick.

In 1843 the then existing chapel and minister's house were pulled down, and a new chapel erected on their site. The latter was opened May 9, 1854, by Rev. Dr. Leifchild, of London.

Mr. Lorraine was a pious, laborious, and useful minister, beloved of his people, and greatly esteemed in the West Riding. His health was latterly much shattered. He died May 11, 1853, æt. 52.

1853. Rev. JOSEPH STUCHBERY, B.A. (Lond. Univ. and New Coll.). Ordained Jan., 1854. He resigned Jan., 1859, and was afterwards settled at Tiverton.

1859. Rev. H. SANDERS (Rotherham Coll.), from Whitehaven. He received a call during the spring, and commenced his pastoral labours Sept. 4, 1859. He is the present minister.

WAKEFIELD—

SALEM CHAPEL.*

(CONGREGATIONAL.)

This congregation arose out of a secession from Zion Chapel in 1799. The chapel was opened 1800.

The ministers have been—

1801. Rev. B. RAYSON. Mr. R.

* Aided by Rev. J. S. Eastmead.

removed to Tonbridge Chapel, London, in 1817.

1820. Rev. JOHN JEFFERSON (Rotherham Coll.). Mr. J. was a man of great piety and earnestness. He was, during some years, secretary to the West Riding Home Missionary Society, which was formed in his chapel.

1823. Rev. R. COPE, LL.D. (Hoxton Acy.), from Launceston. Dr. Cope removed to Manchester in 1829.

1829. Rev. J. KELLY, from Ringwood. He afterwards became a minister in the Church of England.

1842. Rev. WILLIAM LAMB. Changes in Mr. L.'s religious views induced him to leave the chapel in 1848, and to carry on his ministry in a public room. The bulk of his congregation accompanied him.

1850. Rev. WILLIAM CREED (Airedale Coll.). Mr. C. afterwards settled at West Bromwich.

1852. Rev. J. S. EASTMEAD. Mr. E. is the present minister.

WARLEY.*

(PRESBYTERIAN, NOW CONGREGATIONAL.)

In 1672, the Rev. O. Heywood began to preach at Warley, at the house of John Butterworth. After continuing occasional services for some time, he relinquished Warley to Sowerby. Subsequently, the Rev. M. SMITH, of Mixenden, on leaving Kipping, frequently officiated, and at last preached alternately at Mixenden and Warley. After the avowal of his opinions on Imputed Righteousness, Heywood, alarmed at what he regarded as a defection from the faith, endea-

voured, but in vain, to procure Smith's dismissal from Warley. The people remained strongly attached to him, and his labours were greatly blessed.

In 1705 a meeting-house was erected here: some of the family of Archbishop Tillotson, who were worshippers, liberally assisting in its erection.

1705. Rev. ISAAC WILKINSON. He was zealous and successful. In 1715 he had 300 hearers. During part of his ministry the aisles were crowded, as well as the seats. Mr. W. died in 1721.

1722. Rev. J. HUTHWAITE. He removed to Idle 1724, where he died, and his tomb may still be seen.

1724. Rev. JOHN SMITH (see Mixenden). He alternated with Mr. Cordingley, of Eastwood.

1734. Rev. EVAN STOCK. He left for Cleckheaton 1741, after a painful disagreement.

The Rev. — Ford then preached for about a year,

1742. Rev. WILLIAM GRAHAM, M.A., a man of learning and ability. During the former part of his ministry Warley enjoyed much prosperity. Mr. G. afterwards became an avowed Unitarian, and wrote in defence of those sentiments. He was closely associated with Dr. Priestley. In his latter years he resided in Halifax. He died 1763.

1764. Rev. RICHARD SIMPSON (Dr. Doddridge's Acy.). He was pastor for thirty-two years, and published "Seven practical and experimental Sermons." He died 1795.

1796. Rev. THOMAS HAWKINS, from Aylesbury. Mr. H. resigned in 1823, and died Feb. 9, 1838.

1823. Rev. JOHN PRESTON. Mr. P. died Feb. 18, 1853.

* Aided by Rev. F. James.

1853. Rev. T. M. NEWNES (Blackburn Acy.), from Matlock. Mr. T. resigned in 1859.

1861. Rev. WILLIAM HEWGILL, M.A. (New College.) Removed to Farnworth, June, 1865.

1865. Rev. F. JAMES, the present minister.

WEST BURTON.*

(CONGREGATIONAL.)

The Rev. James Wilkinson conducted occasional services here about 1848 and 1849, and a chapel and school-room were erected 1851, the site being given by J. Hammond, Esq. The cost was about £300. The following have been the pastors :—

1850. Rev. JOHN HARROP (Rotherham Coll.).

1858. Rev. JOHN MARPLES.

1861. Rev. R. WARD VALENTINE (Trin. Coll., Dublin).

1863. Rev. THOMAS BETTY.

1865. Rev. JOHN RICHARD JEPSON BINNS (Airedale Coll.), the present minister.

WEST MELTON. †

(CONGREGATIONAL.)

Many of the persecuted Nonconformists enjoyed, after 1662, a hospitable asylum in the house of Sir E. Rodes, Great Houghton, four miles from West Melton; but at some time subsequent not a single Dissenter was to be found in the neighbourhood.

The Rev. — Entwistle, of Barnsley began to preach occasionally at Wombwell, and afterwards at West Melton. About 1790, a

more vigorous attempt was made to form a congregation. Rev. Thos. Grove, of Masborough, preached in the open air to large assemblies, sometimes with great opposition, but, on the whole, with encouraging success. By these means several persons were added to his church. Some Baptist itinerants seconded these exertions.

About this time Mr. Carnley, a pious inhabitant of London, whose parents resided in this neighbourhood, was induced, by a desire for usefulness, to settle as an agriculturist in this vicinity. Having united himself to Mr. Grove's church, Rotherham, he promoted all measures which might tend to the evangelization of West Melton. Students were regularly sent to it from Rotherham Academy, then under the presidency of Dr. Williams; and when a chapel was reared, fourteen or fifteen members were transferred from Masborough to form a church. In the year 1802, Mr. Arundel was invited to settle as minister, but refused.

1804. Rev. WILLIAM MOORHOUSE (Rotherham Acy.), son of Mr. Moorhouse, Huddersfield, became pastor of the church, and held the pastorate thirty-three years. He preached also at Wombwell and Stubbin, and occasionally at Great Houghton and Swinton. He conducted a school at Wath, afterwards at Brampton, and educated some useful and eminent men. He published (1809) "A candid examination of Dr. William's Essay on Equity and Sovereignty."

1838. Rev. MARK DOCKER (Hackney Acy.), from Broadway, Worcestershire. He took the double pastorate of Melton and Swinton, which he retained for eight years, retiring from the ministry at the close of 1846. He then became

* Aided by Rev. J. R. J. Binns.

† Aided by Rev. J. Boyd.

chaplain to the Sheffield Cemetery, and died Feb. 14, 1853.

1849. Rev. THOMAS GALLSWORTHY (Airedale Coll.), from Pinchbeck. He resigned March, 1853.

1855. Rev. JOSEPH BOYD, the present minister.

In 1862 the chapel was repaired and beautified, at a cost of about £450. There is a good school-room attached to it; also a burial-ground and minister's house.

WHITBY—FLOWERGATE.

(PRESBYTERIAN.)

An old Presbyterian congregation has existed in Whitby since the year 1695. It at first worshipped in a private house in Bridge Street, Rev. — BROOKES (ob. 1699) being their minister. He was succeeded by Rev. — WORTHINGTON, who removed to Durham 1702, then by Rev. — DUCKINFIELD, who conformed, and Rev. — THOMPSON, who left for Nottingham, 1715, when the place of worship was removed to Staithside.

In 1715, Rev. J. REDDID (Jollie's Acy.), accepted the pastorate, during which Mr. Leonard Wilde, a sail-maker, bought a plot of ground in Flowergate, where a chapel was erected and liberally endowed by Mr. W. Mr. Reddid received the Hewley Fund, which after his death in 1729 was continued to his widow. Mr. Reddid was probably an Arian.

1729. Rev. ISAAC BARKER. Ob. 1756.

1756. Rev. WM. LEE. Removed to Sunderland in 1764.

1764. Rev. W. WOOD, M.D. Ob. 1769.

The chapel must henceforth be regarded as Unitarian.

WHITBY—CLIFF LANE.

(ASSOCIATE PRESBYTERIAN.)

The associate congregation arose 1789, at first occupying a room in the New Way, and afterwards removing to Brewster Lane. In 1790 a new chapel was erected in Cliff Lane.

The ministers have been—

1789. Rev. THOMAS CRAIG. Removed to Leeds, 1793.

1799. Rev. PETER THOMPSON. Removed to Leeds, 1804.

1806. Rev. GEORGE YOUNG, D.D., author of several works, one of which, "A History of Whitby," possesses great antiquarian value. He died 1848, and was succeeded by Rev. G. BARTHOLOMEW, who resigned in 1855, and was succeeded by Rev. H. S. CAMPBELL.

In 1816 Mrs. Joanna Kirkwood left to the poor of the congregation an endowment of £100.

WHITBY— SILVER STREET.*

(CONGREGATIONAL.)

This congregation originated in a division of the Methodist body in Church Street, in the year 1770. The Rev. James Brownfield, one of Mr. Wesley's followers, seeing reason to doubt the Scripturalness of some of the doctrines he had been accustomed to preach, withdrew from his former connexion, and erected a meeting-house, which

* By aid of Rev. J. C. Potter.

at first called itself Presbyterian, but gradually merged into Independency. Mr. Brownfield died at Whitby, 1803.

In 1803, Rev. J. ARUNDEL became the pastor. Under his ministry the congregation increased greatly, and in 1805 a new chapel was erected in Silver Street.

Rev. J. Arundel removed to London 1818.

Mr. Arundel was a Rotherham student. After fifteen years, successful labour at Whitby he accepted the office of Home Secretary to the London Missionary Society. He also became pastor, after three years, to Union Chapel, Borough.

1819. Rev. W. BLACKBURN, minister, ordained 1821. Mr. Blackburn removed to Bamford at the close of 1837. After some years he accepted the office of Superintendent of the Manchester City Mission. In this office he remained many years, discharging its duties very efficiently, until compelled by paralysis to retire. He died at Southport, 1862.

1838. Rev. JOHN CASS POTTER, minister. He began his ministry at Whitby on the first Sunday in Jan., 1838, and after increasing comfort and success year by year, was compelled, by disease of the heart rendering public speaking physically impracticable as well as extremely dangerous, to resign his charge, Feb., 1865.

He still survives, the valued secretary of the North Riding Association.

1866. Rev. WM. JACKSON (Rotherham Coll.).

Mr. Jackson is (1867) the present pastor.

WIBSEY.

(SEE BRADFORD.)

WILSDEN.*

(INDEPENDENT.)

The chapel at Wilsden arose in 1795. Before this, preaching services had been held in farm-houses and barns. The ministers have been—

Circ. 1793. Rev. JOSEPH HARRISON, from Bingley, where he had charge of a Baptist church. Mr. H. left for Bury circ. 1805.

1806. Rev. SAMUEL BAINES. Mr. B. was a native of Ossett, and studied for the ministry at Idle. The "new chapel" was built for him, as the "old" one was for Mr. Harrison. He resigned his charge 1834. Died 1835, and was buried in front of the chapel. He was greatly esteemed.

In 1816 the present chapel was opened, and the former was converted into a school-room. It is used by the day-school as well as the Sunday-school. There is also a chapel house.

1835. Rev. SAMUEL BLAIR, from South Shields. Resigned his charge near the close of 1837.

1839. Rev. J. A SAVAGE, from Ilkeston. Mr. S. left for Gomersal 1856.

1858. Rev. W. INMAN. Mr. I. left for Ovenden 1860.

1861. Rev. J. PARNABY (Airedale Coll.). The present minister.

WINDHILL.

(CONGREGATIONAL.)

In 1854 a school was established in this locality, and was conducted by teachers from Idle. The chapel was erected and opened in 1856.

The first minister was—

* By aid of Rev. J. Parnaby.

1860. Rev. Professor HARTLEY, M.A., tutor of Airedale College. His ministry was attended with considerable success. Mr. H. left England as a missionary to Madagascar in May, 1863.

July, 1864. Rev. EDWARD OLLERENSHAW, from Bradford. Till now no regular church had been formed, though the sacrament had been administered.

Mr. O. has just resigned.

WINTERBURN.

The chapel here is of considerable antiquity. During Oliver Heywood's time a congregation assembled at the houses of John Hey and Richard Mitchell, of which O. H.'s memoirs make frequent mention. The first Yorkshire Nonconformist ordination was held here, 1677. Subsequently John Heywood was ordained here, Aug. 23, 1681, and preached in the neighbourhood for some little time during two periods. The Rev. JOHN ISOTT, who had been a pupil and assistant of Frankland, was the first pastor.

A building for worship was erected here by Mrs. Lambert. She was one of the Asshetons of Arncliffe, now Gisburnpark. She was married* to John Lambert, Esq. (son of Major-General Lambert), a gentleman of elegant tastes and good education. His family seat was at the village of Calton, near by, where his father had resided. It was a handsome structure, but was burned in his lifetime and replaced by a very plain erection. Mrs. Lambert was a zealous Presbyterian, and the chapel at Winterburn was erected as a place of worship for

the miners on the estate. It was in this neighbourhood (Calton) that Oliver Heywood preached some of his earliest sermons. An endowment was left to Horton by Mrs. L. for the purpose of maintaining preaching at Winterburn, but was subsequently misappropriated. (See HORTON.)

The chapel is still standing. It was repaired, 1862. Services have been since that time held in connexion with the West Riding Home Missionary Society.

WOMBWELL.*

(CONGREGATIONAL.)

A new and very commodious chapel was opened in this village in 1857. It originated in the labours of the students of Rotherham College, in the neighbouring colliery village of Wombwell Main, at which a room had been set apart by the colliery proprietors for worship. Chiefly owing to the zeal and exertion of Mr. William Utley, one of the managers of the works, a handsome chapel was built in Wombwell, which is likely hereafter to be the centre of very considerable population. Rev. J. PARTON is now the minister. The cause is greatly aided by the support of the West Riding Congregational Union and Home Missionary Society.

WOODHOUSE.†

(CONGREGATIONAL.)

Here is a chapel of many years' standing. For a long time it was sustained by a zealous and intelligent farmer of the neighbourhood, a Mr. Hattersley, who was a lay

* According to Whitaker, this lady was twice married. Craven, p. 182.

* Communicated by Rev. Dr. Falding.

† Communicated by Rev. Dr. Falding.

preacher of considerable repute in the neighbourhood. Subsequently it was supplied by lay preachers from Sheffield. By the liberal assistance of the W. R. Congregational Union, and with the wise and kind assistance of Rev. J. Calvert, of Attercliffe, a minister has just commenced his labours here, the Rev. J. KITCHIN, from Airedale College.

WOODCHURCH, OR TOPCLIFFE.

(CONGREGATIONAL.)

This early Congregational body owes its origin to Rev. Christopher Marshall, who, whilst he occupied, as minister, the parochial building, formed a spiritual society on the principles of Independency. This church met for worship in Topcliffe Hall, then inhabited by Capt. Pickering, a person in whom Cromwell expressed great confidence. Mr Marshall was "educated partly in Cambridge, and partly under Mr. Cotton, at Boston, in New England." The church record, preserved in copy amidst the MSS. of Mr. Scales, commences Feb. 15, 1653, and seems to indicate the time of the Society's origin. It was probably drawn up by the pastor. The order of ministers was the following:—

Circ. 1653. Rev. CHRISTOPHER MARSHALL. In 1654 mention is made of Brother Gleadhill (Gledhill) and Brother Hargreave, as having been admitted members of the community. They will be mentioned afterwards.

In 1661, Mr. Nesse was admitted into church fellowship, and in the same year Josias Holdsworth.

These names become interesting from subsequent events.*

Marshall was ejected in 1662. After this he appears to have resided in his own house at Topcliffe, in the midst of his little flock, to whom he probably preached in secret. The Five-mile Act drove him to Horbury: yet the meetings of his society were not suspended, and Marshall still met with them privately. About this time David Noble was received into communion. The baptism of Accepted Lister took place here May 25, 1671. In 1672, when a Congregational church was formed at Leeds, under the pastorate of Ness, who was then dismissed from the church at Topcliffe, Gledhill† and Hargreaves were sent as a deputation to recognise and congratulate the new Society.

In 1673, Gamaliel Marsden, who had been twice ejected, once from Dublin at the Restoration, and again from Chapel-le-Brears in 1662, joined himself to the little community, and became engaged by the church (1674) as "teacher," his work being to educate young men for the ministry, and probably to catechise the youth of the church. He was a man of sound learning, but not an attractive

* James Naylor, the Quaker enthusiast, was originally a member of the church at Topcliffe. He was brought before the church on a charge of adultery. The meeting was held at Haigh Hall, in the room called the Lord's parlour. Naylor went afterwards to London, and joined the Baptist church of which Hanserd Knollys was minister, whence he was again expelled.

† In a funeral sermon, published by Dr. Harris, 1719, for Mrs. Bathsheba Barker, Gledhill's daughter, he speaks of the eminent piety and holiness of this Gledhill. His daughter, he says felt it a singular honour to have descended from so good a man.

preacher. In this year Mr. Bailey was ordained pastor, and it appears from his tomb-stone at Morley, was pastor of both congregations, though the Topcliffe register makes no mention of the fact. He died Dec. 6, 1675, and was buried in the Old Chapel-yard, Morley. He was a minister of great influence among the Congregationalists. He established a monthly lecture at Morley (see p. 321). Mr. Marshall died two years before him; but as he is said to have had "a crazy body," it is probable that he was unable to preach much in his latter years. Gamaliel Marsden married his widow.

In 1677, mention is made of the dismissal of "Jennet, the wife of Nathaniel Slack, dismissed to us by Mr. Larkham."*

Mr. Marsden died May 25, 1681. Service was for some time

after his death conducted by Mr. Holdsworth (Heckmondwike), Mr. Jollie (Altham), and other ejected ministers.

1684. Rev. THOMAS ELSTON (Frankland's Acy.). He was minister here for thirty-four years. Mr. E. removed to Chesterfield, July 8, 1709, "at the desire and in answer to the invitation of a Congregational church there." He died 1710, æt. 59, and was buried at Chesterfield. His funeral sermon was preached by Rev. T. Whitaker.

In 1691, the church record states: "Mr. John Gledhill ad. into our commn. 15 April, and dismissed to a church at Colchester to be their pastor, July 15, 1694." After Mr. Elston's death, the meeting-house was almost deserted. The congregation removed to Lee-fair.

Rev. JOHN LISTER was attached, in some way not now discoverable, to this congregation. He died, April 11, 1707, after a short illness, and was buried in the burying-place, Tingley.

Oct. 14, 1714. Rev. JOHN RILEY. The number of the congregation was now about 60. Mr. R. died Aug. 19, 1727.

Oct. 5, 1727. Rev. THOMAS LAX. Mr. L. was a grantee of the Hewley Fund. He remained till 1736.

1736. Rev. ROBERT HESKETH. He removed to Eastwood, 1749.

Lee-fair was now given up as a meeting-place.

WYKE.

(CONGREGATIONAL.)

This chapel was built in 1827. For a considerable time it received

* This Rev. George Larkham was minister of Cockermouth till the passing of the Act of Uniformity, when the pursuit of his enemies was so keen as to drive him among his relatives at Topcliffe. In his diary we find the following entries:—

"July 20, 1663. I went from Booth towards Gomersal, in Yorkshire. I came to my Aunt Pollard's on the 25th of the said month.

"Sept. 2. My wife and Thomas, my sonne, came to Gomersale to my Uncle Pollard's, there to sojourn with me for a time.

"1666. I took some rooms at Stancliffe Hall, in Yorkshire, Jan. 21. I began to keep house Feb. 1. Sept. 28, I came to Heckmondwike with my family to dwell in the house of one Rich. Naylor. I am to give for rooms xi. 3. per annum."

In the Cockermouth church register is the following explanation:—

"From the year 1662 to the year 1668, the pastor being forced away into another county, viz., into Yorkshire, where he hid himself by y^r. advice, counsel, and consent," &c. "The pastor was imprisoned in York city for five weeks' space upon the account of Nonconformity."

the unpaid services of the Rev. B. FIRTH, who kept the Manor-house Academy, near at hand. It afterwards became a station of the West Riding Home Mission. Rev. B. Firth died in 1854, and was succeeded by

REV. CHARLES ILLINGWORTH, from Bradford. Mr. I. resigned his pastorate, 1868. The pulpit is now vacant.

YORK.

"In this city we find several indications of the existence of a spirit of reformation and improvement in religion, long before the fatal Bartholomew Act in 1662 had compelled so large a portion of the pious clergy and laity to become Dissenters. Many of the ministers in and around York were inclined to Puritanism; and though, of course, it would follow that such principles would be carefully and vigorously opposed, they appear nevertheless to have made converts.

"Edwards, in his *Gangræna*, refers repeatedly to York as a place where sectaries of various opinions had busied themselves to diffuse their sentiments. If credit is to be given to him, there were Independent churches gathered in many other towns in Yorkshire, as well as York in itself.

"After the bill had been brought in for establishing episcopacy, the different parishes were allowed to elect their own ministers, who were afterwards, if the Westminster assembly approved them, confirmed in their benefices by the Parliament. An ordinance of Feb. 27, 1643, authorized Lord Fairfax to supply the vacant pulpits in Yorkshire." (Neal, ii. 75.)

"On the reduction of York,"

says Calamy (I presume in 1644, after the battle of Marston Moor), 'the State supported four ministers in the city, with honourable stipends, to preach in their course at the Minster. Among these were the ejected Edward Bowles, son of Oliver Bowles, of the Assembly of Divines, born 1617,* Thomas Calvert, and Richard Perrot. The plan is given, Cal. iii., 455-6. Mr. Perrot received this appointment in 1658, but Mr. Calvert and Mr. Bowles had their appointment from the commencement. Their associates were Mr. Rathband† and Mr. Herring. Mr. Calvert had held a living in the city as rector of Christchurch so early as 1638. After Mr. Rathband's removal Mr. Peter Williams was appointed.'

"Bowles was a man of great influence. It is said by Calamy, that whilst his preaching was much esteemed, 'his prayers were much of a piece with his sermons.' There were four things which he particularly prayed for—sound doctrine, purity in worship, true Christian liberty, and the power of godliness." ‡

When General Monk was on his way to London, a sermon was preached before him at the cathedral, and Bowles, as chaplain of Lord Fairfax, was the preacher. Several private interviews followed between Monk and Bowles, the latter pressing the General to declare for the king. Bowles was, a

* Bowles was the author of several publications, "The Mystery of Iniquity," &c. We have elsewhere related that he was one of the ministers sent to welcome Charles II.

† The son, probably, of the Rathband who wrote against Brownists.

‡ Scales' MSS. These are the only sentences which Mr. S. appears to have really prepared for his projected work.

little later, one of the deputation who visited Charles at Breda.

It is recorded that the Deanery of York was offered him, but he refused to conform; he was therefore removed from the Minster at the Restoration, though he continued to preach at Allhallow's, and afterwards at St. Martin's. The parishioners of Leeds elected him vicar; but Dr. Lake, afterwards Bishop of Chichester, was appointed. Bowles was a great friend of Drs. Tillotson and Stillingfleet, who much desired to induce him to conform; their efforts were, however, in vain. In his last illness he was asked, "What of Conformity he disliked?" and he replied, "The whole." He died on the eve of St. Bartholomew, and desired to be buried without ostentation; there was, therefore, no funeral sermon. It is supposed that the enactments of the Act of Uniformity greatly oppressed his spirits, seeing he had taken a conspicuous part in bringing about the Restoration, and that he died almost broken-hearted at the anticipated consequences of that measure.

The name of Christopher Cartwright appears among the Puritan worthies of this period. His funeral sermon was preached by Edward Bowles, who published it in 1680. Cartwright left his papers of Rabbinical learning to T. Calvert, saying that he was the only person who could understand them.

There is no record of any of the parochial clergy of York having been ejected by the Act of Uniformity. Several lecturers and others were, however, removed.

Thomas Calvert had been formerly in the family of Sir Thomas Burdett, in Derbyshire. He afterwards removed to York, where he

was one of the preachers in the cathedral, officiating also at Christ Church and All Hallows. He preached and published a course of lectures on Is. liii., which he entitled "*Mel Coeli*," or "*Medulla Evangelii*," 4to. He published previously, in 8vo, "*The Blessed Jew of Morocco*; or, the Blackamoor turned White." This book, which showed abundance of learning, gained him the title of "*Rabbi Calvert*." After his ejection, he lived in private, doing what good he could. He was driven from the city by the Five-mile Act, and removed to Lady Berwick's, near Tadcaster. He returned, however, to York before his death, and published many works. He died of a fever April 15, 1679, æt. 72, and was buried in Allhallow's, Pavement.

Peter Williams remained in safety under the protection of Sir John Brook, carrying on a week-day service at Lady Lister's. He died 1680. Richard Perrot, after practising medicine at Barniston, died at York, in 1671, æt. 41.* Many other ejected ministers resided at York—Stephen Arlush (ej. Howden, East Riding), who died in 1680; Joshua Whitton, M.A., godfather to Archbishop Tillotson (ej. from Thornhill), who died 1680; — Plackstone (ej. Sherringham), who died 1686; Matthew Hill, once of Helaugh (ej. Thirsk), who after having preached for a time with much risk in the city, and undergone great straits, at length removed to Maryland, and died there. We have also the names of Parrett, who died 1666, and of Hasle, of whom we know nothing.

But the first Nonconformist con-

* Andrew Perrot, perhaps some relation, was High Sheriff of York in 1670, and Lord Mayor in 1693.

gregation owed its existence principally to Rev. RALPH WARD. This laborious minister was born in the parish of Peniston, and began his ministry in Denby Chapel. He was ordained in Newcastle 1653, but had been driven from Hart-born, in Durham, soon after the Restoration. He subsequently became chaplain to Sir John Hewley, and was much honoured in that family. He preached, alternately with Mr. Williams, at the house of Lady Watson (who died, according to the Northowram Register Oct. 6, 1679). Though driven from his post for a short season by the Five-mile Act, he returned and preached in private. It does not, however, appear that any Nonconformist meeting-house was erected, during his life, in this city.

The first congregation probably met at Micklegate, at the house of Mr. Andrew Taylor, a spirited merchant, who afforded refuge to the persecuted Nonconformists. Heywood mentions his having paid a visit to Ralph Ward and Mr. Taylor, in Ousebridge Gaol. This was the result of one of a series of persecutions to which the Nonconformity of these good men exposed them. After being excommunicated, being subjected to a writ of *capias*, being fined successively in the sums of £20 and £40, and after having his doors broken open by night, Ward was seized in 1684, and accused of a riot. The case was brought before Judge Jefferies, who railed at him, in his usual style, and sentenced him to be imprisoned upon Ouse Bridge. But he was allowed to preach to his visitors. At length he was liberated by the special order of James II., the prosecution being found illegal. Though his long confinement had much injured

his health, he resumed his public duties. Thoresby mentions that he heard him and Mr. Bloome (of Sheffield) preach in 1681. Mr. Noah Ward, not a relation, was his assistant. He died March 13, 1691, after a thirty years' pastorate, æt. 62. "He resided at one of the Askham's villages, near York." (Hunter's Heywood, 334.)

Heywood furnished much of the above information through Thoresby to Calamy. He says, in writing to Thoresby: "Sir, some that have seen my catalogue of York ministers, advise me to expunge three of them, Mr. R. Town, Mr. Core, and Mr. Robinson, because they were Antinomians."

There were in York many Nonconformists of eminent zeal and piety. Among these was Lady Watson, of whom the following account is taken from one of the Thoresby MSS. "Her father's name was Nelson, born in Westmoreland. Was married at eleven years old; her first husband lived but two or three years after they were married. Was married by Stephen Watson, of York, who was Lord Mayor in King (*illeg.*) days. Was eminent for piety and hospitality. His lady lived about eighteen years after his decease, in times of greatest trouble and persecution, when liberty was most restrained. She kept her doors open for both Lord's-day and week-day meetings; Mr. Ward on Tuesdays, Mr. Williams on Thursdays. And in times of trouble, when York Castle was filled with prisoners, very liberal and bountiful to prisoners in the Castle, and improved her interest in procuring their liberty, and was very successful in procuring liberty or divers. She died Oct. 4, 1678, aged 80 years."

(Letter from Joseph Jackson, Upcott Coll.)

Oliver Heywood, in his diaries, enables us to form some notion of the persons conspicuous for their nonconformity in the city of York. He lodges at Sir John Hewley's, preaches at Lady Watson's, spends the evening at Lady Hewer's. Some of the persons he visits at York are, Lords Clifford and Fairfax, Sir Gilbert Gerherd, and Sir John Brooke. Among the favourers of Nonconformity in the city, were also Mrs. Hutton,* of Poppleton, sister to Lord Fairfax, called in the Northowram Register, "a gracious woman;" Alderman Dawson, "an ancient professor;" Mr. Samuel Smith, who married a daughter of the Tutor Frankland, and Mr. Pailer, "a good man," near York, whose wife had been Lady Carey.

Rev. Timothy Hodgson was chaplain to Sir John and Lady Hewley. He and his father, Captain Hodgson, had been originally members of the church at Sowerby, which was distinctly Congregationalist. He seems never to have had any pastoral charge. He died in December, 1717.

YORK—

ST. SAVIOUR'S GATE.

(PRESBYTERIAN.)

The meeting-house at St. Saviour's Gate was erected 1692. It was built in the form of a cross, and was near to the residence of Sir J. Hewley. O. Heywood

preached in it in 1693, and in the same year Thoresby, visiting York, heard Dr. Colton to his satisfaction. Heywood preached here again in 1796.

The ministers of St. Saviour's Gate were the following:—

1692. THOMAS COLTON, M.D., educated at Leyden. He succeeded Ward in the pastorate. He married for his first wife a daughter of Ralph Ward, and for his second, the child of Sir Robert Duckinfield, of Duckinfield, a well-known Nonconformist. Colton was much esteemed by the Hewleys. Lady H. was very liberal to him, and remembered him in her will. Being a man of considerable property, Colton left a benefaction to the city, endowing a hospital for eight poor women. He preached Lady Hewley's funeral sermon in 1710.

Dr. Colton's assistants were Rev. Thomas Baxter, son of Rev. Nathaniel Baxter, of Sheffield, till 1678 (ob. 1710), and Rev. John Hotham after that date.

1731. REV. JOHN HOTHAM (Jollie's Acad.), succeeded Dr. Colton in the pastorate. He continued the week-day lectures, which had been begun by Mr. Ward, but at increasingly long intervals, till they quite died out. He had been a member of the church of Mr. Jollie of Sheffield, and was probably a Congregationalist. Mr. H. died 1756.

In the latter years of Mr. Hotham, Rev. — Buck, of Bolton, was invited to become co-pastor. He, however, having declined—

1732. REV. JOHN BROOK was appointed to the co-pastorate. He is spoken of in the "Gent's Mag." as "eminent." He died in 1735.

1735. REV. JOHN ROOT, previously assistant to Mr. Whitter, Hull (whose daughter he married), became co-pastor till 1755.

* Mr. Bowles married one of this family, viz., Elizabeth, daughter of Sir Thomas Hutton, of Poppleton. This family was connected by marriage with the descendants of Dr. Tobias Matthews, whose children and grandchildren married into Dissenting families.

1756. Rev. NEWCOME CAPPE, son of Rev. Joseph Cappe, Leeds (studied under Dr. Aikin and Dr. Doddridge). Mr. C. was for a short time co-pastor with Mr. Hotham. He introduced Arianism into York. He was subsequently an intimate friend of Dr. Priestley, with whose opinions he sympathised. Latterly the congregation became very small.

Rev. CHARLES WELLBELOVED was assistant from 1791.

1799. Rev. CHARLES WELLBELOVED became pastor. The congregation had now become entirely Unitarian. Mr. W.'s name is well known as one of the defendants in the suit instituted respecting Lady Hewley's trusts, of which he was a sub-trustee. He received from these trusts the annual sum of £80 as the preacher of St. Saviour's Gate Chapel. Ob. 1862, æt. 90.

Between the years 1752 and 1767 Rev. G. Whitefield paid several preaching visits to York. In the last year he was accompanied by Lady Huntingdon, Mr. Venn, and Capt. Scott, and a site was selected for a chapel, which was afterwards erected, in College Street. In 1779 Rev. W. Wren was sent thither. He was very devoted and earnest. Lady Huntingdon wished him to accept another appointment, but his ministry having been useful at York, he decided to remain, and withdrew from Lady H.'s connexion, 1780. A chapel was built for him, as an Independent, in Grape Lane. But he did not long survive this change, and died in Scarborough, 1784, æt. 33. A stone was erected to his memory, which is now in the school-room of Salem Chapel.

The Society became disorganised after his death, and in 1781, Rev.

E. Parsons (Leeds) undertook the superintendence of the chapel for a year, but at the end of the time the services were discontinued. Application was again made to Lady Huntingdon, who sent several ministers, and among the rest Mr. Watkins, under whom the congregation increased. Mr. W. being incapacitated by a fall from his horse, Mr. Wydown was sent to supply his place. But differences arose as to terms of communion, and on Mr. Watkins's recovery a separation ensued, Mr. Wydown withdrawing with the disaffected. Mr. Watkins finding himself deserted, left York for Bradford, Wilts. He was succeeded by Mr. Jones and Mr. Robinson. The chapel was at length sold to the Kilhamites, afterwards to the Baptists, who ceased to have services in it about the year 1820.

In the meantime, Mr. Wydown erected a chapel in Jubbergate, which was opened in 1796. After some difficulties, Mr. W. was ordained, the ministers engaged being Rev. E. Parsons, J. Cockin, and Samuel Bottomley. Mr. W. soon left, became a prisoner of the French, and at last emigrated to America. He was succeeded by Mr. Thurgarland, who resigned, in consideration of a sum of money, in 1814, the congregation being then almost extinct. "Mr. T. remained as a schoolmaster, in a very unsatisfactory state spiritually, but was restored under Mr. Parson's ministry, and was admitted a member of the church in Lendal Chapel in 1836. He remained so till he died." The chapel was then taken up by the West Riding Itinerant Society, who resolved to erect a new chapel in Lendal. This building was opened Nov., 1816, by sermons from Revs. T. Raffles, Joseph Cockin, and S.

Bradley. The cost of the chapel was upwards of £3,000.

YORK—LENDAL CHAPEL.

(CONGREGATIONAL.)

The following is a list of the successive pastors :—

1822. REV. JAMES PARSONS, second son of Rev. E. Parsons, Leeds (of Idle Acy.). He was ordained Oct. 24. The chapel, which seats 900 persons, was rapidly filled. It underwent subsequent internal enlargements, and the congregation continued in a state of great and increasing prosperity till the year 1837. An unsuccessful attempt was then made to enlarge Lendal Chapel, but as ground could not be secured, it was resolved to erect a new building, to which Mr. Parsons and his congregation removed in 1839.

Lendal Chapel was left as the starting-point of a new congregation. Eighty members constituted the church there, 360 removed with Mr. Parsons.

1840. REV. CHARLES PAYTON. Mr. P. died in Dec., 1844.

1845. REV. RICHARD SOPER, from Grantham. Mr. S. removed to Farringdon, Berks, in 1847.

1853. REV. STEPHEN S. N. DOBSON, B.A. (of Airedale Coll.): Mr. D. left for Yarmouth, 1855.

1856. REV. THOS. RAFFLES HOSKIN. Now at St. Petersburg.

1861. REV. A. B. ATTENBOROUGH. Removed to Sevenoaks, 1863.

1863. REV. THOMAS MORGAN (Rotherham Coll.), who is the present minister.

SALEM CHAPEL.

(CONGREGATIONAL.)

This chapel was erected and opened in the year 1839, when sermons were preached by Rev. Dr. Raffles, Rev. Dr. Harris, and Rev. James Griffin, then of Manchester. It is calculated to seat 1,600 persons, and was erected at an expense of £6,000.

The present pastor is the Rev. James Parsons, whose earnest and zealous labours, distributed during so many years over the whole country, and among almost all Christian denominations, render commendation superfluous. May he be long spared to the congregation and religious body he has so much adorned!

The assistant minister is Rev. T. HINDSLEY (Airedale Coll.). He succeeded Rev. W. DEANS, who, on account of ill-health, removed for a time to Australia, but was lost at sea whilst on his return to England.



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